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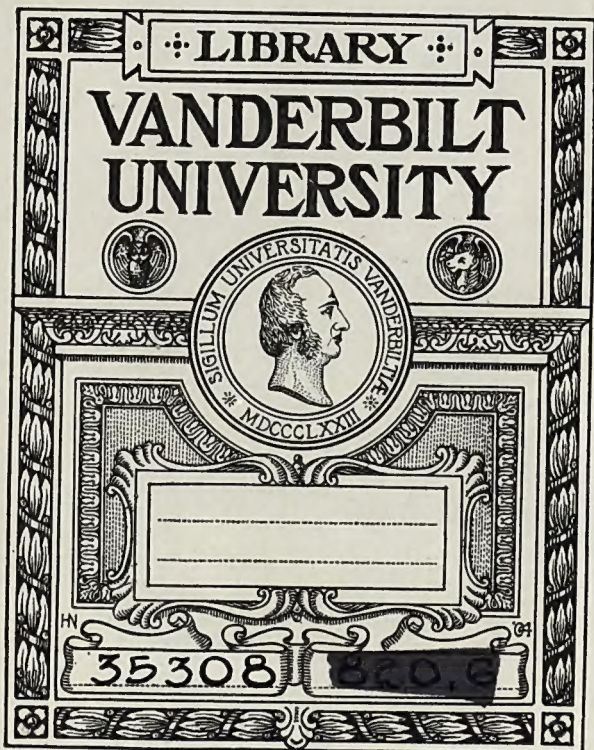
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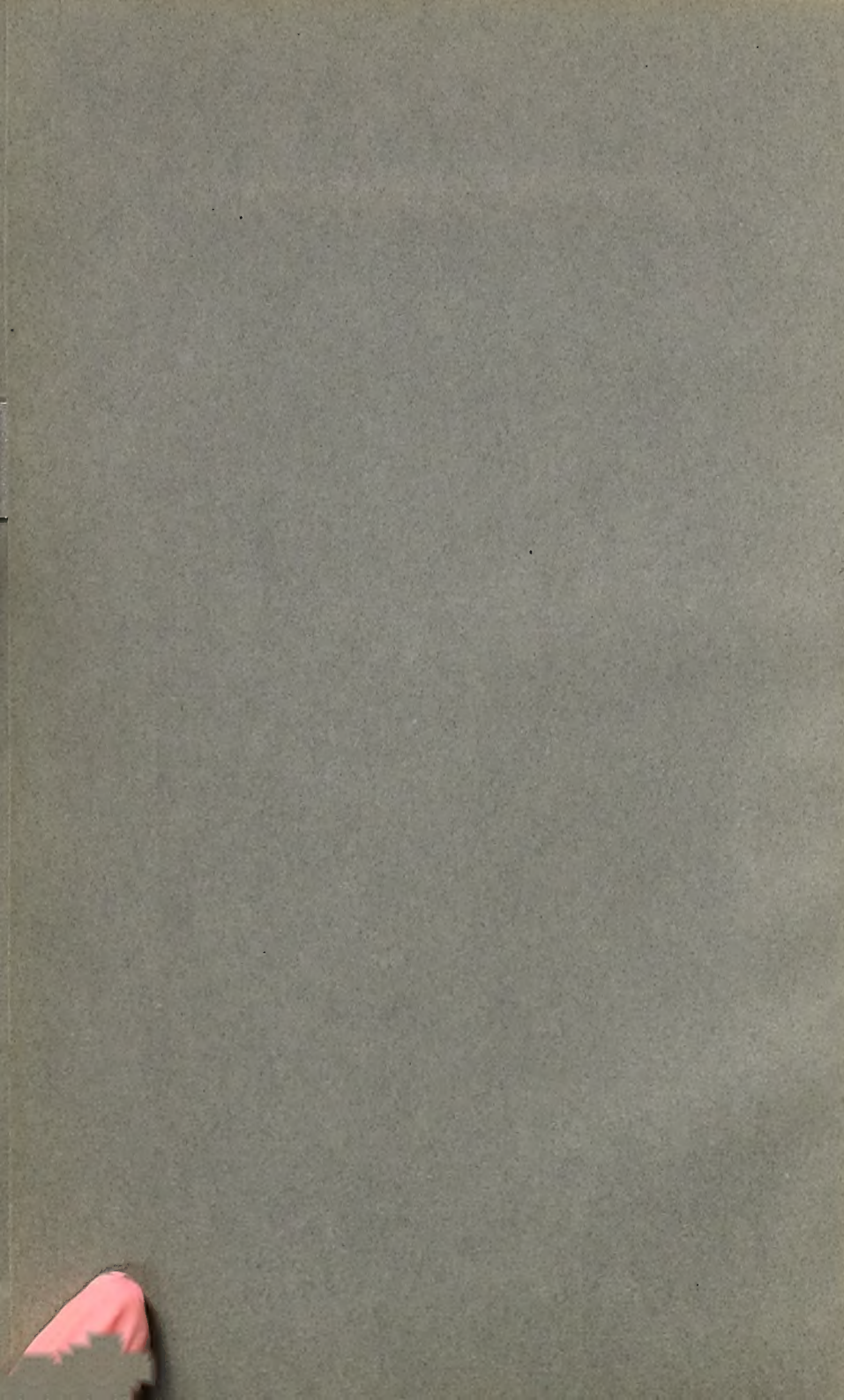
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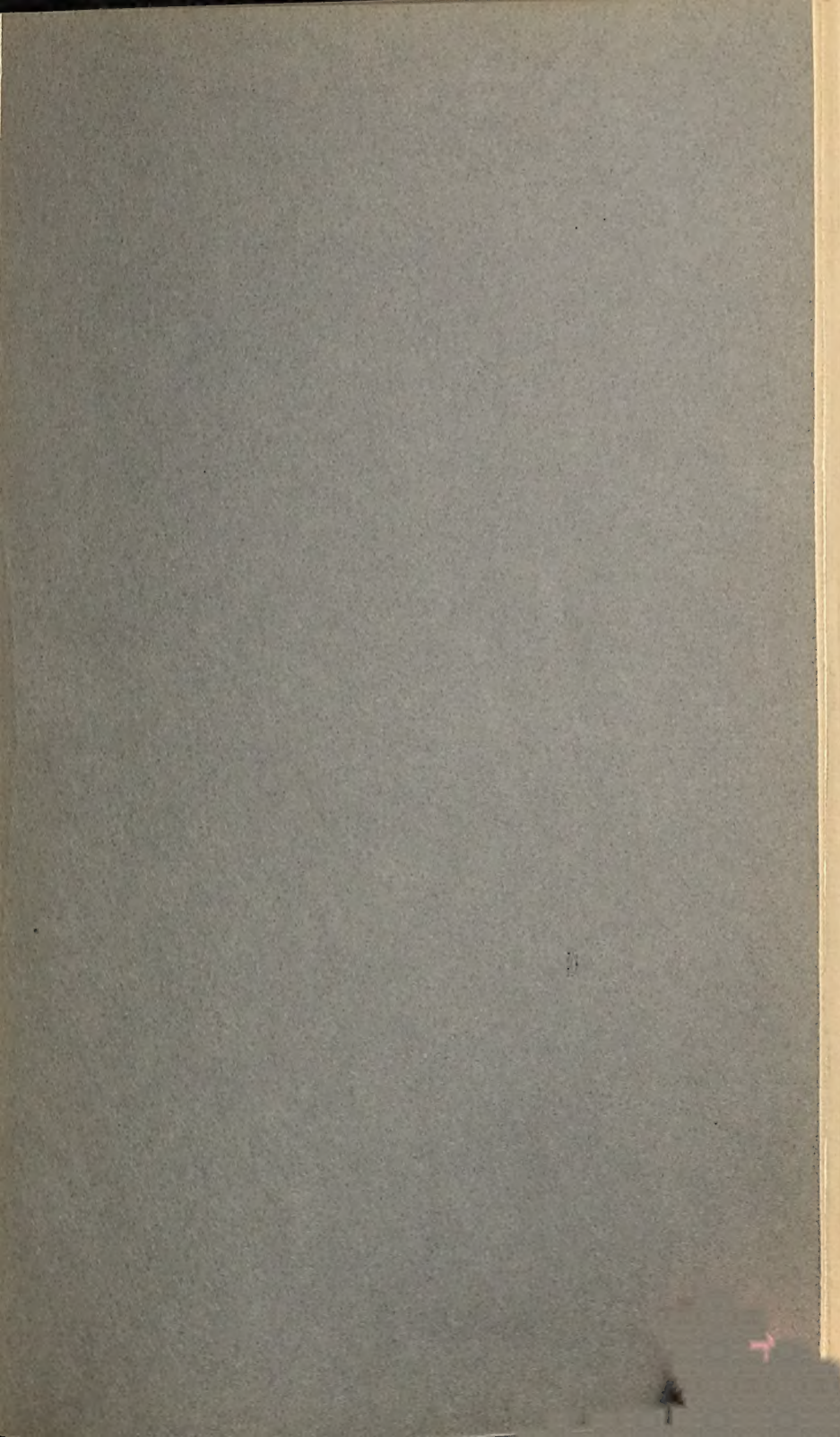
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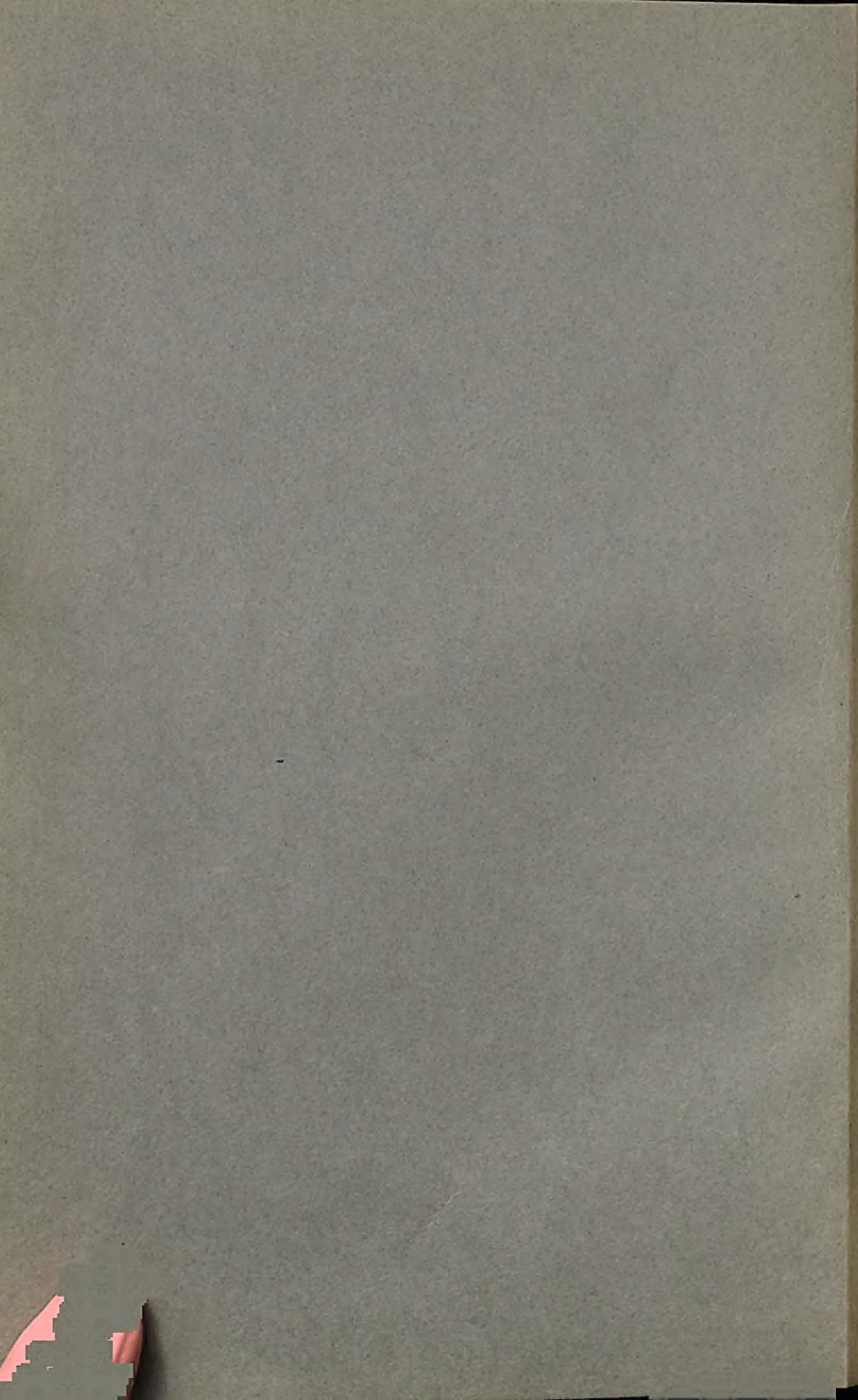
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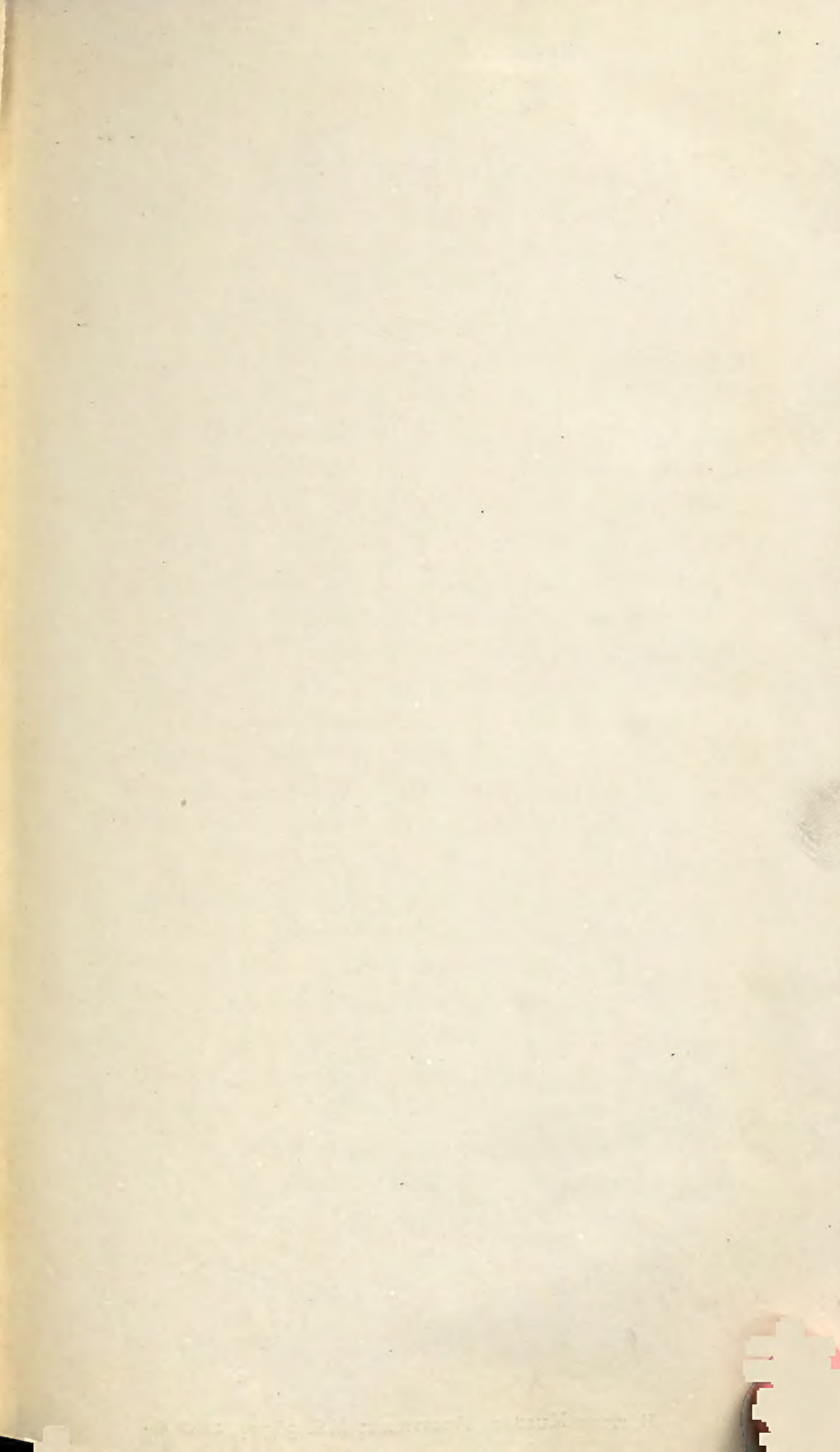




John Capgrave's Lives of
St. Augustine
and
St. Gilbert of Sempringham,
And a Sermon.

OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

Original Series
No. 140.





D my wel beloved in our lord god *ay. nicholas*
mayster of ye order of *simpyngha* *Reysby-*
wherch ordre is entytled on to ye
name of seynt gilbert *ffred. i. c.* *John*
a moung^r doctouris left sende re *capgrave.*

uerens as to p^reth dignyte desiring clenesse
to your soule and helth to your body noth
with me feibe dayes was notified on
to me wit ye luf of our fader seynt augus-
tyn wherch yat i translat m to our tuge
at instance of a c^reyn woman was brobt
to your presens wherch lyke zoll wel as it
is told saue ze wold i schul adde yto alle
yo velygyous wit lyue vnder his reule
but to yis i answer yat it was not my char-
ge but if men like for to knowe vs mater
diffnsely yei may lerne it in a sm^e wit ferd
at cambring ye zed be fowd myn opposition
wherch smon vnp^rhap i wil sette in englysch
in ye list ende of me werk e han after ze
had red vs luf of seynt augusty ze sayde
to on of my frendes yat ze desired gretly
ye luf of seynt gilbert schuld be translat
in the same forme thus mad he instance
to me and i granted both your petycion for *thia*
i wold not frustrate hym of his mediacoon
to ye honom^r of god and of all seyntis in
wil be begyne vs trewe namelich for the
solitarye dome of your religion wherch un-

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St. Augustine
and
St. Gilbert of Sempringham,
And a Sermon.

EDITED BY

J. J. MUNRO, F.R.HIST.S.,

EDITOR OF 'ROMEUS AND JULIET,' 'THE
SHAKESPEARE ALLUSION BOOK' AND AUTHOR WITH
DR. FURNIVALL OF 'SHAKESPEARE: LIFE AND WORK.'

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TO
DR. HENRY BRADLEY
OF THE OXFORD DICTIONARY

THIS BOOK IS DEDICATED
IN ADMIRATION FOR HIS LEARNING
AND GRATITUDE FOR HIS ENCOURAGEMENT.

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INTRODUCTION

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John Capgrave. In his Introduction to Capgrave's *Chronicle of England* the Rev. Francis Hingeston-Randolph expresses his approval of 'the singular honesty and straightforwardness of character, which must have belonged to the writer,'—on the model, may be, of Barham—'Thomas Ingoldsby, Esq., of Tappington Everard'—who speaks in a note to his *Blasphemer's Warning* of 'Honest John Capgrave, the veracious biographer of "English Saints".' To this eulogy, enounced under the authority of Bale, who writes of Capgrave's 'thunder against the wanton and arbitrary acts of prelates'—inaudible thunder to us in these after days—to all of this, Dr. Furnivall, with scripture authentic, in his Forewords to Capgrave's *Katharine* (xv, xxii), protests in fervent opposition. 'Capgrave, being an Englishman, was of course by race and nature a flunkey, and had an inordinate reverence for kings and rank,' says this Edwardian Elizabethan in his whole-hearted way. For the Augustinian friar had meted out unstinted praise to Henry IV, who 'gained the crown, by the providence, as we believe, of God'; had registered his encomium of that felicitous shatterer of heretics, as he termed Henry V, the victor of Agincourt; and had declared himself the devoted servant of his lord, that weak and pious youth, Henry VI; but as Pope says:—

Manners with fortunes, humours turn with climes,

Tenets with books, and principles with times,

and so, when Edward IV of York is crowned, the virtues of Lancaster are forgotten; he, in his turn, enters 'by Goddis pro-

vision', to redress the evils begun by Henry IV; and Prior and Provincial Capgrave dedicates his *Chronicle* to him. Like the nameless foe of Browning's Brother Lawrence,¹ Capgrave hated with an intensity almost ferocious, but reserved his hatred for the heretic. To his virulent attack on Wyclif, 'the organ of the devil, the enemy of the church, the confusion of men, the idol of heresy, the mirror of hypocrisy,' he turns again in our own text with libidinous insinuation (31/15). He approved of the torture and destruction, even at the stake and the gallows, of those whose nice tenets were not his own. Throughout his *Chronicle* we may see exhibited an intense love of the marvellous, and an amazing credulity in accepting legendary material, nowadays mostly relegated to the realm of myth and wonder.

But let us not forget that in many of these things he was but of his time. Long generations of controversy, turmoil, and bloodshed were yet to pass before man could allow his neighbour freedom to think, to speak, to live. We are yet but emerging, in Capgrave's day, from the long middle ages, when the roseate dawn of the Renaissance is only discernible on the horizon; and little indeed of its light steals into our Lynn scriptorium, and falls upon our black-lettered page. Round about us are war, rebellion, executions, the fall of a dynasty, heresy, hunger, drought, pestilence, and angry thunder. Wonders are and have long been in the air, and find record in our books of history; the heavens fulminate, and stars fall. Some time before 1361, the storm beats down men, beasts, trees, and housing, and the devil appears in man's likeness; in 1361 itself, the sun is eclipsed, rain like blood falls, and a cross of blood moves in the air, and finally falls in the sea at Boulogne; while at the same time in France, England, and elsewhere, two mysterious castles appear, black and white hosts issue therefrom and fight; and all at last, castles and hosts, melt into thin air, and vanish.² These things are in our histories.

Small wonder then that this first among the lettered men of his day abuses Oldcastle and vilifies Wyclif; looks out somewhat severely on this strife-fest England, and labors in saintly legend; sees much of the marvellous and supernatural in history, and

¹ *Soliloquy of the Spanish Cloister*.

² *The Brut or The Chronicles of England*, ed. Brie, 1908, vol. ii, pp. 313, 314.

changes in these changeful times from the old patron to the new. Yet he loved England, too; rejoiced in the beauty of her green and fertile lands, in the grandeur of her cities, in the 'wonderful and angelic splendor', both in countenance and in costume, in courage and vigor of mind, of her people.

Capgrave's biography has already been briefly sketched by Hingeston-Randolph in the *Chronicle*, and told at greater length by Dr. Furnivall in the *Katharine*, and is given in the *Dictionary of National Biography*. Our volume can add very little to the information given in these three productions. *The Life of St. Augustine* is not dated, but must have been finished little prior to the *Life of St. Gilbert*, from the fact that Nicholas Rey'sby's notice of the former led him to request the latter (61/6), and the *Gilbert* is dated at its conclusion, 1451. The Sermon is dated 1422, and Capgrave tells us he preached it the year before his opposition at Cambridge. His Latin *Concordia*, written for the Abbot of St. James's in Northampton and perhaps identical with the *De Sequacibus Augustini* mentioned by Bale,¹ is referred to in the Sermon, as is also the English *Augustine* and the *Gilbert* (146/5, 6, 34, 147/27). *The Life of St. Norbert*, composed for Abbot John Wyngale of West Dereham, was written in 1440 (*Introduction*, p. xi), and is also mentioned in the Sermon (147/34). The Sermon itself was written down at the end of the *Gilbert*, according to a promise made at the beginning to do so, in 1451 (61/13). It mentions, moreover, the appropriation of Peterston to Walsingham, which took place in 1449.

The Life of St. Augustine. This life was written by Capgrave at the request of an unnamed gentlewoman born on St. Augustine's Day. The writer tells us it was translated 'treuly oute of Latyn'; in the *Gilbert* he speaks of it as 'translat in-to our tunge'; and in the Sermon he refers to it as 'pe book which I mad to a gentil woman in Englisch'.

It looks at first sight as though Capgrave had merely translated an older Latin text, as he did in the *Life of Gilbert*; but no Latin life corresponding to our text has been discovered, and as Capgrave never refers to 'myn auctour', and always alludes to himself as handling the material, I incline to conclude that he is himself the

¹ *Chronicle*, pp. 323, note 3, 326.

original composer, and that his reference to translation from Latin signifies his use of Augustine's books, from which he translates whole passages. He speaks, in the first person, of knowing an old copy of the pseudo-Aristotelian *Predicaments* (4/3), and refers once more to his knowledge of the book (11/28). He cites his own supposition regarding *De Beata Vita*, speaks in the first person concerning the name of Augustine's sister, and refers to himself, all in one half-page (5/2, 9, 16). He decides to limit his description of the contents of *De Beata Vita*, and of Augustine's complaint at the death of Monica (24/15, 33/33). He refers to his reading in Augustine's books, and to his opinion regarding regular and secular Augustinian canons (34/6, 44/17), and he makes insinuations against the followers of Wyclif. While it is still possible that a Latin life may have been used, I incline, for these reasons, to the opinion that Capgrave is the composer.

The first twenty-four chapters of the life are based on the *Confessions*, and xx, xxi to some extent on Sermons. The remainder of the life, except the conclusion, is based on Augustine's Sermons and on *De Civitate Dei*, and others of his books; or is an account of the composition of the Saint's writings, *De Immortalitate Animae*, *De Quantitate Animae*, &c., and of the invasion of northern Africa by the Vandals, and the Saint's death. Some of the material to be found in the *Confessions* is not used. Of Augustine's youthful studies of classical poets, and thefts from his parents' table, we hear nothing (Book I). Of his consultation of astrologers (Book II), of Monica's desire to see Augustine wed (Book VI), of Vindicianus and Firminus, of almost the whole of the beautiful seventh Book, no mention is made. The attention given to Augustine's writings and to the frustration of heretics is greatly due, if the work is original, to Capgrave's theological propensities and extreme orthodoxy.

Hermes, in the text (12/19), is Capgrave's misreading of the original Hierius. References to the Augustinian text are given in the Notes.

Capgrave himself wrote a Latin *Vita S. Augustini*¹; it is improbable, as he does not mention the fact, that this could have been his original for the English text.

¹ *Katharine*, xv.

Life of St. Gilbert. This life was written for the nuns of Sempringham, who could read little Latin, for their perusal in vacant times. It is founded on the Latin life of the Saint written at the direction of Roger, Gilbert's successor, and dedicated to Hubert, Archbishop of Canterbury. This life exists in two manuscripts in the British Museum, Cotton Cleopatra B. I, and Harley 468; and in one Bodleian MS., Digby 36. Of these MSS., the Cotton, of the thirteenth century, is the oldest, and from it Dugdale printed long passages in the *Monasticon*, vi. II. pp. v*-xxix*, after p. 945, suppressing the detailed account of the miracles, and the fuller account of the insurrection of the lay brothers. Passages from the Cotton MS., printed by Dugdale, are given in the Notes, to show how literally Capgrave followed it in the main. He reserved to himself the right to add, however, anything he learnt from the Gilbertine monks, or anything pertinent to the matter which occurred to him (62/26). An instance of this 'pertinent' addition occurs in p. 63, in which Capgrave recounts the merits and fusion of Norman and Saxon, and his acquaintance with John, Lord Beaumont. He breaks in again later, p. 91, l. 23, and p. 103, l. 19.

The Sermon. Capgrave's text can only be regarded as an abstract of his original sermon, preached in Cambridge, the year before his opposition, 1422. He refers in it to other works written since that date, *The Life of St. Augustine*, *Concordia*, *The Life of St. Gilbert*, *The Life of St. Norbert*, and to the appropriation of Peterston to Walsingham, 1449. He also alludes to two famous theologians, Hugo and Richard de St. Victor.

The contents of this sermon were known from an account of it given in Harley MS. 980, p. 231 (see notes, p. 159). The Harley account describes the abstract as from 'vii sermon.'

Manuscripts.

1. *Additional MS.* 36704. This manuscript is in Capgrave's own hand, with his characteristic orthography, and contains the author's corrections in the text. It appears to be holograph. It does not, however, contain Capgrave's peculiar monogram, &, which Dr. Furnivall discusses in his Introduction to *The Life of St. Katharine* (p. xiv), and which occurs at the end of *The Life of*

St. Norbert in the Phillipps Collection at Cheltenham. Nor does it contain the characteristic 'Feliciter', which also occurs at the conclusion of the *Norbert*, and of the *Exodus*, and of the Corpus MS. of the *Liber de Illustribus Henricis*. The monogram itself is not infallible, nor is the 'Feliciter', for both of these were liable to be copied by scribes.¹

Additional MS. 36704 is $8\frac{1}{4} \times 5\frac{3}{4}$ inches, and contains 123 folios of paper. It is bound in oak boards covered with vellum, and is fastened, when shut, by two leather straps and clasps. It was formerly impressed on its front with a coat of arms, evidently a shield quartered, which it is now impossible to identify.

The fly-leaves 1-4 *b* and 122-123 *b* are from an early fifteenth-century MS. of the Digest, containing Lib. xlvii, tit. 1.

On the fly-leaf, fol. 2, is a cypher: 'Cpnstbbbt sfmfl sprfl Thpmf', which reads: 'Constabat semel sorel Thome' (*Brit. Mus. Cat.*, 1900-5, p. 192).

On the fly-leaf, fol. 3, is written: 'Magister Johannes Capgrauce conventus Linn fecit istum librum ex præcepto vnus generose.'

On the fly-leaf, fol. 4 *b*, in a late hand is written: 'John Capgrave A Monke of Bury translated this Booke out of Latin into English. No. 25.'

Folio 120 is signed: 'Andrew Fountaine, Sepr 25 1817.'

Fly-leaf, fol. 121 *b*, is inscribed: 'Reydon Joh Kewe & Matildis uxor Joh. Payn. Tunsted pro anima Alicie Curteys Willelmus Pays & quibus tenetur (?)' (*Brit. Mus. Cat.*, p. 192).

Fly-leaf, fol. 122 *b*, is signed: 'R. Barn.'

From fly-leaf, fol. 123, has been erased: 'Liber sancte . . .'

The capitals are illuminated in red, and the numbers of the chapters and initial capitals are also in red. Evidently the text was first written in black, and small letters were sometimes put to indicate the chapter capitals, and small Arabic figures were put in the margin to indicate the chapter numbers. Then the illumination in red was done, and as the writer read through his text he made corrections in his red ink. Sometimes he missed a page in illuminating.

¹ The monogram, apparently, was so copied in All Souls MS. 17, the *Guide to the Antiquities of Rome*. See *Katharine*, xxiv-v. The monogram might, of course, be affixed by an author to a scribe's copy, as a warrant of authorization.

The manuscript was purchased for the British Museum at the Fountaine Sale at Sotheby's, June 11-14, 1902, where it was numbered Lot 167.

2. *Cotton Vitellius*, D. XV. Of this manuscript only seven small fragments were saved from the Cotton fire of 1731. These are now mounted on paper and constitute folios 29-35. I have been able to identify all of them, and find them somewhat disarranged. They run as follows:—

<i>Cotton.</i>	<i>Additional.</i>	<i>Our Text.</i>
29	48 <i>b</i>	p. 64
29 <i>b</i>	49	p. 65
30	49 <i>b</i>	p. 65
30 <i>b</i>	50	p. 66
31 } misplaced	59 <i>b</i> -60	p. 78
31 <i>b</i> }	60 <i>b</i> -61	p. 78
32	56-56 <i>b</i>	p. 73
32 <i>b</i>	56 <i>b</i> -57	pp. 73-4
33 } reversed	89	pp. 111-12
33 <i>b</i> }	88 <i>b</i>	p. 111
34 } reversed	90	p. 113
34 <i>b</i> }	89 <i>b</i>	p. 112
35 } misplaced	50 <i>b</i>	p. 66
35 <i>b</i> }	?	? (illegible)

From this it will be seen that two fragments are reversed and two misplaced.

The Cotton MS. was inferior, of course, to our original. In monosyllabic words, so far as we can tell, it has the Capgravian avoidance of *gh* spellings for O.E. *h* before *t*, gives *myth* for our *myth* on 32 *b* and 33 *b* (our 73/33, 111/14), *nyth* for our *nyth*, and *poute* for our *poute*, 33 *b*; but has *tawht* for our *taute*, 29, and *ryghtfull* for our *rithful*, fol. 31.

The Life of St. Norbert. On p. 147 of our text, Capgrave remarks of the Premonstratensians that they 'be-gan in Fraunce vndir a holy man pei cleped Norbertus, . . . and be-cause pat I mad his lyf in Englisch to be abbot of Derham pat deyid last perfor as now I wil no lenger tarie in pat fundacion.' Capgrave's own MS., dated 1440, with his characteristic orthography and avoidance of the *gh* spelling, and with his monogram, is in the

Phillipps Collection at Cheltenham, having been purchased at Sotheby's in 1861 at the Savile Sale for £150. To my friend, Dr. H. N. MacCracken, who was at Cheltenham working on his valuable Lydgate Canon, I am indebted for the following account of it.

The MS. is a quarto in vellum, in oak boards covered with vellum; it has 58 folios,¹ with xxxvii chapters, and 5 stanzas to a page. The numbers of chapters are marked in the margins, and the chapters are separated by capitals in color.

The first folio is illuminated. In the letter 'J' (see below) is a monk in black, kneeling, presenting his book to a monk (abbot?) in white, seated.

On fol. 1 is written: Newington. fadbrokee.

12: Richard Clarke est verus possessor huius libri.

13b: [a note of Sums.]

26: Rev. Ai. Hubbard.

27b: france barnard.

44: Epping Essex. ffordman Newington his booke 1670.

50b: Indenture made yere. . Edw. sent Jan 23. [year not stated.] There are other scribblings.

The following are the first four stanzas of *Norbert*:—

Joye, grace, in pees, loue, feith, & charite,
 Euyr rest up-on 3our goodly religious breest,
 To whom þat I, with moost humylite,
 Euyr recomende lowly as 3our preest.
 And þou3 I be of rymeris now þe leest,
 3et wil I now, obeying 3our comaundment,
 Put me in daunger in þis werk present.

Who schal þese dayis make now ony þing,
 But it schal be tosed & pulled as wolle?
 Summe schul sey aft þis is flater yng;
 Summe of charite schul preise it at þe fulle.
 Now lete hem rende, lete hem hale & pulle,
 Swech maner puple, for I haue myn entent,
 So I plese him þat 3aue me comaundment,

¹ Sotheby's Catalogue says a folio and 59 leaves. See Dr. Furnivall's Forewords to *Katharine*, xliv.

To make þis werk of þat noble with,
 Norbert called, wich, with ful hye grace,
 Made a ordȝr þat schewith now very lith
 Of good ensaumple to men in euery place.
 Ȝe noble men, if þat Ȝe list to race,
 Or rende my leuys þat I to ȝou write,
 Ȝe may weel doo it; I schal ȝou neuer wite.

In ȝour correccioñ put I þis mater,
 ffor I wil sewe & translate þis story.
 And wele I wote ȝour hertis be so cler
 So ful of charite with-outen trechery;
 Ȝe will not put on me no vyleny
 But I deserue it, and þat schal I nowt,
 As I hope, neythir in speche ne powt.

These are the last two stanzas:—

Go litel book, to hem þat wil ye rede
 Sey you were made to þe abbot of Derham¹:
 Fast be Stoke it stant, witzouten drede;
 It is to lordes and gentyls all in sam,
 And eke to for men a very Iulianes ham.
 The abbotes name was called at þat tyde,
 The good Ion Wygnale, þat neuer wold him hide

ffor no gestis, but rather he wold hem seke.
 The freris name þat translate þis story
 Thei called Ion Capgraue, wech in assumpcion weke
 Made a ende of all his rymyng cry,
 The ȝer of Crist our Lord, witzouten ly,
 A thousand four hundred & fourty euene.
 Aftyȝr þis lyf I pray God send us heuene.
 ffelicitȝr.



¹ 'This is, of course, not Durham, but West Dereham, on the Stoke or Wissey, three miles from Stoke Ferry in Norfolk, where an abbey of Premonstratensians from Welbeck had been founded in 1188. East Dereham, famous for Borrow, Cowper, &c., is some distance from Stoke, and on another stream. There was a monastery there too. H. N. M. ffelicitȝr!'

Other characteristic lines written down by Dr. MacCracken are :

Fol. 3. On-to our Lord rith þus men may suppose, etc.
 On-to my counceles witz3 whech I enspired þe, etc.
 Turne aȝen lest þou be schent.

9. Was wrout3 in þat cuntre rith for heȝ sake.

In all this we have the genuine Capgravian manner and orthography: the plural and genitive in *is*, *ys*, and *es*; the avoidance of *gh* spellings for O.E. *h*, *with*, *wight*, *lith*, *light*; the forms *puple*, *ordr*, *witz*, *wrout3*; the curled final *r*; the final *e* for *ie* or *y* in *humylite*, *charite*, &c.; the only unusual form being the *wich* of l. 16. For the 'ffreȝ I. C. amongis doctouris lest' of the *Gilbert*, 61/3, we have the author, 'of rymeris now the leest,' l. 5, and the same care in giving the book's date, and the name of its receiver and 'commander'. Above all there is the monogram, with the 'ffeliciter'.

The unusual import of the opening stanzas calls for some remark. The author puts himself in danger in his work: for no work is done at this time, 'but it schal be tosed and pulled as wolle.' Some will say his book is flattery. But he does not mind, so long as he pleases him who commanded it. And if certain 'noble men' list to raze or rend his leaves, they may do it; he will never blame them. He leaves it to them, and thinks their hearts are charitable enough, and lacking in treachery enough, not to do him any villainy unless he deserves it; and that, he hopes, he shall not, either in speech or thought.

All this looks as though Capgrave's book was not certain of a very favourable audience whither it was going. Possibly those 'noble men', the good monks of Dereham, were not inclined to welcome the life of their Norbertus by an Austin friar of Lynn, and had rather that the 'litel book' had been composed in their own scriptorium.

The Language of the MS.

The value of our MS. is that it is holograph, definitely dated, and definitely located as to its origin in Lynn, Norfolk. In these respects it is as decisive a record of Middle English as the

Ormulum (Bodl. Junius MS. I). It was written when the vernacular was appreciably making headway in supplanting Latin as the language of the erudite and official—a process, nevertheless, not to be accomplished for many a day,—when standard English was developing from the East Midland speech. It precedes the establishment of the Caxton Press at Westminster—the chief instrument of standardization—by some twenty-five years, and it was written by the most learned prose-writer of the time.

By Capgrave's time the breakdown of the Old English inflexional system was complete, and its office was filled by numerous prepositions, &c. The nouns, with a few minor exceptions, were reduced to a single declension based on the O.E. strong masculines. The old dative singular in *e* had disappeared, only two regular forms remaining in the singular, the nominative, and the genitive in *is* (*ys, es*). One general form alone remained for the plural, *is* (*ys, es*). The breakdown of the inflexional system with the disappearance of unstressed final *e* had annihilated all trace of grammatical gender. Several nouns, specified hereafter, remained uninflected in the genitive singular, some few had no ending in the plural, and a few form the plural by mutation or by the addition of *n*. Proper names were sometimes uninflected.

Capgrave never uses *ʒ* for O.E. *h* before *t*, as in *knizt*, no trace of this sound remaining in his speech. *ʒ* is used initially for *y*, as in *ʒe, ʒeʔ, ʒet, ʒaf*; for a sibilant replacing the *thorn* in the third person singular present of some verbs, *hatʒ, vsetʒ, and tellʒ*, with syncopation of *e*, and for the *thorn* sound in *with*—*witʒ*; and for *z* in *ʒel*, &c. Its use in *ʒouʒ* is probably to distinguish the word from *pou*.

The *thorn*, *þ*, is written with an open top like *y*, *th* being used generally after a stop, for capitalization, and at the end of words.

For the guttural stop Capgrave uses *g*—*gestis, gessed, giltty*, where modern spelling has *gu*. *g* also serves for the *j* sound, *gelous, gayleʔ, gendres*, &c.

For O.E. *cw*, French *qu*, and rarely for O.E. *hw*, Capgrave uses *qw*. For O.E. *hw* in *who* (*hwa*), &c., we have generally *wh*, as in modern English. Modern *how* (O.E. *hu*) is spelt *who*.

th is used for the *thorn* where an initial capital is required; often for the *thorn* also at the end of words, *vnneth, both*, and

sometimes in the middle, *anothir*. *th* also replaces *ht* at the end of words in which the O.E. *h* is lost, as *lith*, *rith*, the spelling alternating with *lite*, *rite*.

This latter use of the *th* does not indicate that any trace of the old pronunciation remained in Capgrave's speech. Firstly, the *th* spelling alternates in the old *ht* words with *t* or *te*, as noted above; secondly, it so alternates in words, which had no *h*, *profith*, *profithe*, *parfith*, *parfite*, *parfit*.¹ The device of employing the *th* for the *ht* spelling is found also in the Northeast Midland *Havelok* (Oxford Laud MS. 108). Here such forms as *brouth*, *nouth*, *douth*, *rith*, *nith*, *lith*, *knith* are common. *cht* and *ct* forms are also abundant; but *th* is used for final *t* in such words as *leth*, *woth*, *neth* (let, wot, neat). For the *te* ending to old *ht*, we have *aute* ryming with *laute* (*aute* possessed, *laute* caught, received). This looks to me as though the O.E. *h* sound tended to disappear fairly early in Northeast Midland. (Laud MS. 108 sometimes suffers from its editors in connexion with these spellings. Emerson, for instance, *Middle English Reader*, 1909, consistently transposes *h* and *t*, and reads *riht*, *niht*, *mouht* in his text, and makes *auhte* and *lauhte*. He also destroys the *th* ending where it is used for *t*, printing *let*, *wot*, *net*. Kluge, *Mittelenglisches Lesebuch*, 1904, consistently retains the *th* forms, but has *au[ch]te*, *lau[ch]te*.) Other instances of the early disappearance of O.E. *h* spellings are given by Dr. Furnivall in the Forewords to *Katharine*, and are found elsewhere in the Midland dialect, *nyt* ryming with *syt* (night, sight) in *The Debate of the Body and the Soul*; *lyt*, *lythe*, *rythe* (light, right, Emerson, 117, 118) occur in *Gild of St. William of Norwich*; and compare the *broute* of the Digby MS. of *The Harrowing of Hell* ryming with *bipoute*, ll. 5, 6.

An intermediate form to the *th* and *te* endings of the old *ht* words is seen in the *sizth*, *untizth*, &c., of the *Debate*, the *knictth*, *knict*, *ricth*, *nicth* of *Havelok*, the *pouzth*, *brizth*, &c., of *Adam Davy's Five Dreams about Edward II*, and in other texts. That the *gh* and *ȝ* forms were sometimes wrongly used is seen in the *yghe*, *lyghe*, *dyghe*, *syghe*, &c. (eye, lie, die, saw) of the *Pearl*;

¹ 'These two words,' says Dr. Bradley, 'are poor evidence, for *-fiȝt* represented a French intermediate stage between *-fect* and *-feit*.'

in the *clouȝt, ouȝt* (clout, out) of the *Debate*; and in the *whyȝte* (white) of the *West Midland Prose Psalter*, &c.

cc is used for *tch* in *cacch, fecch, wicches, wecch, wrecched*.

Nouns.—The genitive singular is formed in *is* (*ys, es*), the plural in *is* (*ys, es*).

To these forms there are common exceptions:—

(a) In the case of O.E. neuters, with unchanged plural forms, *schep, vnch* (from O.E. *ynce*), *þing, wepun, zere, god* (goods).

(b) In the case of words retaining the plural in *n* from O.E. weak declension: *eyne, hosyn, schon, childyrn* (also *childyr, O.E. cildru*).

(c) Those forming the plural by mutation: *toth, teth; man, gen. mannes, pl. and gen. pl. mennys; foot, feet*.

(d) Certain words from the French, ending in a sibilant and unchanged in the plural: *sciens, vers, passe, insolens* (126/8); or ending in a vowel, *vertu* (67/6).

(e) A few words unchanged in the genitive singular: *fader, moder*, though we find also *faderis, moderis*. Proper names are sometimes uninflected.

(f) Anomalous: *peticyon*, plural (61/17).

The infinitive present of the verb is sometimes used as a noun, as *tary* (113/16). A number of Anglicized Latin words in the text come from Capgrave's originals: *fluctuation*, *vomite, retractationes, transumpciones, disceptation*, &c. *Statua, subucula, acrisia*, and *orarium* are quoted as Latin words. *Idus* and *nonas* (see the word in note, p. 158, and glossary) retain their Latin forms.

Verbs.—The verbs in Capgrave are rather irregular in their forms. The present and past indicative are as follows:—

Present.		Past.	
Weak and Strong.		Weak.	Strong.
S. 1.	—	<i>id (ed)</i>	—
2.	<i>ist (est)</i>	<i>[idest]</i>	—
3.	<i>ip (ith, eth), th, etȝ, ȝ</i>	<i>id, t</i>	—
Pl. 1, 2, 3.	— <i>en (in, yn)</i>	<i>id (ed)</i>	<i>[— e]</i>

The third person singular contains the greatest variety of forms. The commonest ending, *ith*, is often found as *eth*, and these, with

syncopation of the vowel, appear as *th*, as in *comth* and *lith*. In such forms as *vsetz* and *tellz* we have the supplanting of the thorn by the *z*, mentioned above. *Tell* provides the whole variety, and one form in which the thorn is represented by a dental: *telliþh*, *tellelþz*, *tellz*, and *tellit*. Other interesting spellings are *hatz*, *makitþz*, and *poutþz* (used, however, for the past, with *pout*, for the singular and plural). The *en* ending for the plural forms in the present tense are common: for the first person we have *lakkyn*; for the third, *defenden*, *obeyen*, *proferen*, *beren*, &c.

For the imperative of the second person singular we have the *here*, *forgif*, *entyr*, *lete*, &c. of p. 33. The ordinary *eþ* ending for imperative of the second person plural is seen in the *beth* of 16/3 and 52/10; but *praisen*, 77/22, gives the unusual *en* ending.

In the third person of the past tense of weak verbs the *id* is weakened to *t* after the liquids: *delt*, *dwelt*, *filt*, *semt*, &c. The past participle was sometimes likewise clipt, *girt*, *filt*. *Teld* and *seld* appear for *told* and *sold* in the singular third person.

Infinitives in *en* (*in*, *yn*) are very common in Capgrave, as *aretten*, *asken*, *crien*, *fytyr*, *girdin*, *hydyn*, *pleten*, *heyne*, &c.

The present participle is formed in *ing* (*ynþ*), with numerous examples of *and*, generally characteristic of more northern texts. Examples are *brewnaund*, *folowand*, *comand*, *kepand*, *herand*, *stodiand*, and other words all of O.E. origin.

The past participle of weak verbs is formed in *id* (*ed*); or exists in shortened forms, such as *alienat*, *implicat*, *infect*, *interrupt* (adoptions of Latin participles), *wasch* (representing the strong form), *rest* (wrested). In the strong verbs the past participle is formed by mutation, and sometimes the addition of the *en* ending, liable to loss of *n* (as *falle*). Relics of the O.E. *ge* prefix are seen in the *i-* of *i-schake*, *i-gwenchid*, *i-knowe*, and *i-goo*.

In the hands of Capgrave past participles, due to occasional weakening and use of similar vowels, assume a variety of forms. *Written* assumes *wretyn*, *writin*, *wrytyn*, *wrytin*; *wound* has *wounde*, *wounden*, *woundyn*; *found* has likewise *found*, *founde*, *founden*; *held* has *hald*, *halden*, *hold*, *holden*; and *done* has *do*, *don*, *doo*, &c.

Pronouns.—As the inflexion of adjectives has disappeared in Capgrave, the adjectival pronoun is not distinguished in the plural from its singular form. There is no example of the weakening of *þu* into *tu* by assimilation, but *of hem* seems in one case to be com-

pounded into *on* (7/7). The personal pronouns are inflected thus:—

First Person.		Second Person.	
S.	Pl.	S.	Pl.
N. <i>I</i>	<i>we</i>	<i>þou</i>	<i>ȝe</i>
Ac. and Dat. <i>me</i>	<i>us</i>	<i>þe</i>	<i>ȝou, ȝow</i>
Gen. <i>my, myn (myn̄)</i>	<i>our (ouȝ)</i>	<i>þi, þin (þin̄)</i>	<i>ȝour (ȝouȝ)</i>

my is sometimes used before a vowel-beginning word, as *my auctoȝ* (125/30). *þin* is used before vowels, *þin entente*.

The third personal pronoun is as follows:—

M.	Neut.	F.	Plural.
N. <i>he</i>	<i>it (he)</i>	<i>sche</i>	<i>þei</i>
Ac. <i>him</i>	<i>it</i>	<i>hir (hiȝ), hire</i>	<i>hem (once þem)</i>
Dat. <i>him</i>	<i>him</i>	<i>hir (hiȝ), hire</i>	<i>hem</i>
Gen. <i>his, hise</i>	<i>his</i>	<i>hir (hiȝ), hire</i>	<i>her (heȝ), here</i>

This pronoun in Capgrave is quite regular except for occasional use of *he* for *it*, and the occurrence once of *þem* for the accusative *hem*. Reflexive forms with *self* are common. *himself* occurs for *itself* (97/30). The substantival possessive *ouȝ* is given (18/20).

The relative pronouns are *þat* and *wech* (*qwech*), and very rarely *who* (*Katharine*, 24/116). The genitive *whos* and dative *whom* (*quome*) are commoner. Combination of *wech þat* is also common.

The interrogative pronouns are *who* (rare) with accusative *whom* for masculine and feminine, and a neuter *what*, nominative and accusative. The genitive and dative forms are *whos* and *whome* (*quome*). *epir*, *nepir*, *swech*, *all*, *many*, *on*, &c., are common indefinite pronouns.

The demonstrative pronouns are *þe*, undeclined, and singular forms *þat* and *þis* with plurals *þo* and *þese*.

Adverbs.—The commonest form is given in those based on adjectives, *bestly*, *boystously*, *dirkly*, &c. These assume *ly*, from O.E. *lice* and identical with the *ly* ending of adjectives from O.E. *lic*. In one case, *namelych* (61/19), however, we have *lych*.

Of the genitival adverb we have several examples: *nedis*, *onys*, *twyes*, *þries*, *eft-sones*.

Of the datival adverb *seldom* is an example. *seld*, like *rith*, *scharp*, *soȝ*, and *stille*, are flat adverbs.

The pronominal adverbs are represented by *who* (how), *whan* (*whanne*), *þo*, and *þan*, *þanne* (then), and *who*. Other adverbs of place are *þidir* and *zondir*, *þenne* (thence), *whens*; and of time, *whilt*, *sone*, *sith*, *til*, and *afore*. Compound adverbs are *sumtyme*, *vndir-fote*, *ouyr-nyth*, *ferforth*, and *often-tyme*.

Adjectives.—No distinction is made between strong and weak adjectives, nor between singular and plural.

(a) A number of adjectives are formed from the verb, as past participles like *onlerned*, *croked*, or present participles like *chater-yng*, *grucching*, *folowand*, and *comand*.

The commonest class are those distinguished by formatives.

(b) Saxon formatives provide:—

(-ful) *schalful*—for *schandful* or *schendful*; *wilful*.

(-fast) *stedfast*.

(ward) *homeward*—used, however, adverbially, but adjectival in form.

(sum) *buxum*, *holsom*.

(ly from lig) *bodely*, *dedly*, *goostly*, *fremantly*.

(w) *zelow*.

(en) *hethen*, *wollen*.

(ir) *bittir*, *fayr*.

(isch from ise) *lyuysch*.

(y from ig) *besi*, *heuy*, *redy*.

(c) French formatives provide:—

(ous, ious) *licorous*, *greuous*, *obliuious*, *ambicius*.

(al, il) *gentilt*, *simpil*, *sotil*.

(able) *merciable*, *mesurable*, *delectable*.

(ik) *autentik*.

(ant) *poynaunt*. Noun provided by this adjectival form: *seruaunt*.

(ain) *sodeyn*, *souereyn*.

(d) Latin formatives provide:—

(if, ive) *commendatyf*.

(er from aris) *seculer*, *reguler*.

(ary) *exemplary* (noun in text).

(al) *accidental*, *conuentual*, *matrimonial*.

(ate) *desolate*, *approximate*.

The comparative of the adjective was formed in *er*: *hyer*, *redyer*; the superlative in *est*: *hattest*. Otherwise *mor* or *moost* is prefixed.

While Capgrave's vocabulary marks the tendency of the time in its incorporation of new words, obsolescent words are numerous. For the *progenitouris* of *Augustine* we have the *forth-bringer* of the *Katharine*. *Morer* and *moring* in our text are used with *encreser* and *encresing*. *buxum* is not yet entirely displaced by *obedient*, nor *heyne* by *exalt*, nor *clepe* or *hite* by *call*. *lowed* and *meked* are both used for *humbled*. Capgrave also gives a number of interesting dual forms: *schone* or *ellis schyned* (83/19), *cloystir* or *clause* (83/28), *witnesses* or *witnesseres* (110/9), *wusch* . . . or *ellis water* (112/27), *graue* or *elles þe sepultrū* (119/3), *lendes* or *buttokkes* (120/2), *preisable* or *praysid* (136/18), and *signes* or *ellis myracles* (138/9).

Capgrave has a habit of losing the dentals at the end of his monosyllabics: *and* appears as *an*; *saint* as *sain*; *but* as *be*. *ragyn* and *euyr-lestyn* lose final *g*. *of hem* appears to be compressed into *on* and *aught* to be reduced to *or*.

And lastly a word of thanks. When the *Globe* editors dedicated their *Chaucer*, and Robert Steele his *Huon of Bordeaux*, and others at home and abroad, too numerous to mention, their books, to Dr. Furnivall, they made some expression of the debt we all owe to this friend and guide and pioneer. I am grateful to him for advice and help on many difficult points in this book. To Dr. Bradley I am also grateful for instruction on various grammatical points where I should otherwise have gone wrong.

J. J. M.

SEVEN-KINGS,

February, 1910.

LIVES OF
ST. AUGUSTINE AND ST. GILBERT

LIFE OF ST. AUGUSTINE

[CAPGRAVE'S PROLOG.]

A GRETE reule to all lerned men was sette be Seint Paule in St. Paul said he was debtor to all men, wise and unwise, þe first capitle Ad Romanos, where he saide þat he was dettoun on-to wise men and onwise. Wise men clepid he men
 4 gretly lerned, and onwise, simple ydiotis, to whom longith þe blisse of heuene, and of whom our Lord Ihesu spak in þe gospell, and seid þat heȝ aungellis see euyr þe face of þe Fadir which is in heuene. To þese both þe holy apostell saide he was dettoun, to
 8 paye ech of hem aftir þat he sauoured. And pouȝ I þat write now but Capgrave, induced with learning, dares only say he is debtor to unlearned men. þis be a man sumwhat endewid in lettirun, ȝet dar I not take up-on me for to be dettoun on-to hem þat be endewid in sciens moȝ þan I, but I dar sauely seye þat I am detoun to opir simpl
 12 creatures þat be not lerned so mech as I. Wheifor my dettis wil I pay of swech tresoun as I haue in possession, with moȝ esy labour þan euyr I receyued hem. The cause of þis writyng which meued me moost now will I telle. A noble creatun, a gentill
 16 woman, desired of me with ful grete instauns to write on-to hir, þat is to sey, to translate hir treuly oute of Latyn, þe lif of Seynt Augustyn, grete doctoun of þe cherch. Sche desired þis ping of me rather þan of a-noper man be-cause þat I am of his profession, for
 20 sche supposed veryly þat I wold do it with þe bettir wil. Sche desired eke þis lif of þis Seynt more þan of ony opir¹ for sche was browt forth in-to þis world in his solempne feste. Than wil I, in
 24 glorious doctoun, and to þe plesauns and consolatioun² of þis gentil woman þat hath so willed me with sundry [r]etribucione[s] || þat I coude not disobeye hir desiȝ. This glorious name Augustinus is
 28 þe excellens of þe man. The secound for þe brennyng loue of charite with wech his hert was fyred. The þird for þe noble

This book was written at the request of a gentle woman

who persuaded the writer with sundry retributions.

Leaf 5, back.

The virtues of Augustine.

¹ MS. part of a word commencing b crossed out.

² corner of leaf faded.

The excellence of Augustine and of his name.

ethimilogie which longeth to þe name. Ethimilogie is cleped in gramer þe trewe exposicion of a word. As touching þe first, þat is to sey, þe excellens of þis Seint, it acordith ful wel on-to his name, for þis word Augustus was first ȝoue on-to þe emperour⁴ Octauiane, as to þe moost honorable and excellent prince þat euyr regned in þe empir. For it soundith in ouȝr langage as a morer of þe lordchip, and þis same Octauiane engrosed neȝr al þe lordchip of þe world on-to þe empir of Rome. So sey we of þis glorious doctour þat he berith þis¹ name for excellens aboue all opir. Therfor þe opir doctouris be likned² on-to þe sterres and he on-to þe sunne, as it is pleyntyly conteyned in the epistil red in his feest, wher he seith þat lich as þe sunne schynyth in heuene, so schynyth he in þe temple of ouȝr Lord. As touching þe secund diuision, þat is to seye, his feruent loue which he had on-to ouȝr Lord, þis acordeth eke on-to his name. For Augustus is þat month in heruest which is þe hattest month and moost ripening of frutes þorw-oute all þe ȝere. So þis man, brennyng in charite, wrote on-to þe cristen puple swete exhortaciones of loue þat he is cause³ next God, dar I sey, þat many a soule hath riper frutes of deuocion be-cause of his labour. Off þis brennyng charite which 20 þis noble clerk || had is spoken be his owne mouth in þe ix book of his Confessiones, where he seith þus of him & his felawis newly conuerted on-to God: Thou Lord, he saide, hast hitte ouȝr hertis with þe hote arowys⁴ of charite, and eke we receyued þi wordis 24 in-to ouȝr hertis as þouȝ þei had be scharp arowys. Eke touching þe ethimologie of his name, it berith witnesse of his grete excellens, for þis name, as auctouris sey, is compownyd of augeo auges, þat is as mech to sey as to make þing moȝr þan it was; it is eke 28 compowned of ana, þat is as mech to sey as a-boue; it is eke compowned of astim, which is as mech to sey as a cite. So for to putte all þese parties to-gidir⁵, þe name of þis glorious Seynt is þus browt on-to þis reson, a morer of þe cite a-boue, a gret 32 encreser of þe blis of heuene, for he was cause whil he lyued with his tonge and astir his deth with his bokis þat many a soule is ledde þe rith weye to heuene.

His book of Confessiones.
Leaf 6.

The etymological significance of the name
¹ Augustine.

¹ b crossed through.

² killed in text crossed out and likned written in margin.

³ corner of leaf faded.

⁴ MS. harowys, h dotted underneath in red.

⁵ ast in MS. crossed through.

[CHAPTER I.]

Of þe cuntʀ & þe town where he was bore. capitulum I.
cap. 1.

4 **A**T ouʀ beginnyng 3e schul undirstand þat þis world is departed in-to iij parties, and it was þus departed as ouʀ auctouris seye be ouʀ fader Noe. For in þe flood were saued ¹ he and his iij sones, and to þese iij sones was all þe world departed. Thei þat cam of Sem were sette in þe est side of þe world, cleped now Asia. Thei [pat] cam of Iaphet were sette in þat partye of þe world cleped now Europa. And þei þat cam of Cam were sette to dwelle ² in þat partie which is cleped Affrica, where || þis glorious man was bore. Asia is in þe est side of þe world, and it
12 conteyneth as mech in space as do þe othir too parties. In þis Asia stant Ynde and Pers, Mede, Mesopothamia, Surry, Araby, Capadoce, Comagene, Palestine, Iude, Galile, & many mo prouynces. Europe conteyneth Scithie, Nussie ³, Hungarye, Achay, Macedony, Dalmacy, Ytaile, and all þe Duche tonge, with France, Ynglond, Spayn, & many moo. Affrica hath principali þe prouynce of zeugis where grete Cartage stant. It hath eke anopir prouynce clepid Tripolitane, Getuly, Byzance, Numedye, Mauritania. In þis Numedie stant þat cite where Seynt Austyn was bischop, cleped Ypone, and in þis same Numedie stant þat same cyte cleped Tagatenses, where þis doctouʀ was bore, sum-what upward moʀ on-to Cartage. Thus haue I schewid þou in
24 what partie of þe world ⁴ he was bore, —nowt in þe Greke tonge ne in þe Latyn tonge, but in þe Barbaʀ tonge. Neuyrþelasse we rede of hym þat whan he cam to lerne dyuers sciens, which were þan most in Greke tonge, þat he hated þe Greke letteris and loued weel þe Latyn, be which inclynacioʀ we vndirstand þat þat same langage in which he was bore was moʀ approximat on-to þe Latyn tonge þan on-to þe Grek tong. For, in very treuth, he had so grete knowlech of both tongis þat all his bokys

The three divisions of the world are

1. Asia ;
2. Europe ;
3. Africa.

Leaf 6,
back.

The countries of Asia ;

of Europe ;

and of Africa.

At Hippo in Numidia Augustine was bishop ; at Tagaste he was born,

where the language was more akin to Latin than Greek.

¹ final d inserted above.

³ So in MS.

² corner of leaf faded.

⁴⁻¹ In margin.

Augustine wrote in Latin and translated Aristotle's 'Categories,' and the

Leaf 7.

author knows of a copy in an old hand.

he mad in Latyn, and oute of¹ þe Greke tonge he hym-selue translate in-to Latyn a grete book which Aristotle mad, cleped his Cathogories, for I wot who hath þis book of ful eld hand. This is seid² to my entent to proue þat he was bore a-mongis⁴ 4
 ¶ hem þat speke þe Barbañ tonge. The Barbañ tonge is euery tonge in þe world which is fer fro þe iij principaill tongis, Hebrew, Grek, & Latyn.

[CHAPTER II.]

Off þe progenitouris and þe kynrod of þis man. cm ij. 8

Augustine's parents were noble and rich,

and sent him to school in Carthage.

His father's name was Patrick, a hethen till near death.

His mother was Monica, a Christian, who had other children besides him. In his book 'De Beata Vita' he tells of his brother. He was born on St. Brice's Day.

Leaf 7, back.

OF his progenitours þus we rede þat þei were not of þe respect laboureres in þe puple, but born of good and rich kynrod aftir þe fame of þe world, for þis man aftir heñ deth had sufficient possessionð for to lyue by. And he him-self seith in his 12 Confessiones þat whan he was sent to skole to Cartage, because þei herd sey þat heñ child had a grete corage to lernyng, þat he was³ founde as wel and with as grete cost as ony⁴ lordis son þat went to skole. This myth not be do with-outen þat þei had 16 substauns of possessionð. The name of his fader was clepid Patrik, which was a hethen man on-to þe tyme þat he schuld deye, for þan, be labour of his modir, he was mad cristen man, and so deyed newly baptized. His modir hith Monica; sche was a 20 cristen woman fro hir childhold, and norchid in þe best condicions and moost plesaunt to God and to man. Sche had moo childyrn þan him, as it semeth be his writing in his Confessiones. And þouz þat he telle not heñ names þere, we haue sout hem 24 oute of opir of his bokis. For in þat book which is cleped De Beata Vita, þere tellith he of his broþir which at þat festfyll day was⁶ with him and with his modir in an hothous which þei clepe a stewe, þe day of his birth. Fore he was bore on Seynt Brices⁵ 28 day, as þat ¶ same book makith mencion, and custumably he used whil he was paynem to make a gret fest on þat day, but aftir

¹ a character crossed out.

² corner of leaf faded.

³ þei crossed out and he was written in margin.

⁴ n crossed out.

⁵ in margin.

⁶ corner of leaf faded.

he was mad bischop he turned pis bodely fest¹ in-to spiritual talkyng, and as I suppose pis bok was mad pat first day pat he mad pis chaunge or he was bischop, for his moder was at pis fest and sche deyid befor pat he was preest. This mannes name of whom we talk of heȝ, wech, as we saide, was his broȝir, was cleped Nauigius. He spekith here eke in pis same book of too cosynes of his; on of hem hith Latridianus, þe othir hith Rusticus. Thei both were at his feest, of whom he seith pat þei were trewe cristen but not lettered. He had a sistir, but I haue not herd hir name, and to hir he wrote a book wech he cleped þe book of cristen mannes lyf; it begynnyth þus: Et ego peccator. The rubrich be-foȝ þe bok is writyn þus: The book of Seynt Augustin, þe bischop, on-to his sistir, a widow. Eke he had a-nopir cosyn pat hith Patricius, as his fader hith, and pis man was on of þe chanones pat lyued with him in þe þird monstherie aftir he was bischop. In þe þird monastherie, seid I, for be-cause pat he mad iij,—on or he was preest, a-nopir whil he was preest vndir bischop Valerie. And who long he dwelt þeȝ, and who dwelt þere with him, schal be touchid aftir whan it comth in his place.

Augustine must have written this book before he became bishop. His brother's name was Navigius and he had two cousins, Latridianus and Rusticus. The author does not know his sister's name, but he dedicated a book to her. His cousin Patricius was a canon in his third monastery.

[CHAPTER III.]

20 Of þe condiciones of his faderȝ and || his modir. *capitulum* Leaf 8. *tercium.*

OF pis mater spekith pis glorious man in þe ix book of his Confessiones, wheȝ he seith of his fader pat he was of nature ful frendly and goodly and redy eke on-to ire as many men be, kynde and fre of hert and sone meued to malencolie. This holi woman weddid on-to hym, whan sche had aspied his hasti condicioȝ, sche had swech gouernauns in hir dedis and swech moderacion in hir wordes pat he coude neuyr cacch no hold to be wroth with hir in aȝ his lyf. Sche wold, if he excedid, as Augustinus tellith, abide til his iȝ were goo; þan wold sche reherse on-to him þe euel a-vised wordes wech he had spoke, or þe onresonable werkis wech he had do. Sumtyme it happed pat sche sat a-mong opir

The character of Augustine's father,

and of his mother. How gently she rebuked her husband, reproved other wives, and by her example

¹ MS. *estyn with yn crossed out.*

taught them
to lead better
lives.

Leaf 8,
back.

Monica's
mother-in-
law lived with
her, and yet
there was
peace in the
household.

Augustine
tells of his
mother's
virtues in the
orison he

Leaf 9.
made at her
death;

matrones of hir knowlech, of wech women summe had merkys in
her face wech heȝ husbandis had mad only for þei wold speke
a-geyn whaȝ heȝ husbandis weȝ wroth, and þan wold þese women
say on-to Monicha: We haue grete wondir of þe and þin husband 4
þat þou bringgist neuȝr no merk of his strokys, ne non of us haue
herd þat euȝr þeȝ was onȝ strif be-twix þou too, not-withstand þat
he is an irous man and hasty as onȝ dwellith amongis us. Sche
wold answer on-to hem on þis maneȝ: Iff ȝe haue mynde¹ of þouȝ 8
tables matrimonial þat weȝ mad be-twix þou and þouȝ husbandis at
þouȝ weddyng, ¶ ȝe wold not þan haue meruayle whi þat I suffir my
husband, þouȝ þat I haue wrong. For þere is it writyn þat þouȝ
wyuys² and husbandis be o flesch and o blood, ȝet ar wyuys³ put 12
in swech maneȝ of subieccioȝ þat þei be bounde to do dew seruyse
on-to men; wherfor, as me pinkith, þe best seruyse þat þei may doo
is to kepe pes in houshold and suffir wrong rather þan pes schuld
be broke. For hir wordis many of þese women were stered to moȝ 16
paciens and leued in more rest þan þei dede be-foȝ. Theȝ was
with hir þe modir of hir husband dwellyng in houshold, and as
often is sene þei make sumtyme debate betwyx wif and husband,
namely wheȝ ȝong damesellis be with chater yng tongis. Swech 20
seruauntis were in Patrik hous, but for no tales of hem ne no
suspicioȝ of þe elde modir, Monicha was neuȝr put in no blame,
so redȝ was hir paciens, so besi was hir plesauns. The elde moder,
seing þe good disposicioȝ of hir doutir, was compelled be consciens 24
to compleyne of hir seruauntis on-to hir son, desiring of him þat
he schuld snybbe þe maydenes þat þei schuld not be redȝ to telle
swech tales with wech pes mith be broke⁴ in Patrik hous.
Many mo noble condicions rehersith þis man of his modir wech 28
as now schul not be touched, for in þe orisoȝ, or ellis, þe com-
pleynt, wech he mad aftir hir deth, it schal be talked moȝ largely
aftir þe form of his Confessiones. ¶ O þing he touchith heȝ gretly
longing to hiȝ comendacioȝ in norching of hir childȝrȝ; he seith 32
þat sche⁵ trauayled⁶ for hem neuȝly a-geyn as often as sche say
hem do onȝ þing wech was a-geyn þe plesauns of our Lord; þat

¹ inserted above.

² wyuys written in margin; wifis in text.

³ wyuys written in margin; wifys in text.

⁴ MS. bebroke.

⁵ inserted in small writing above.

⁶ d added afterwards.

is to sey it greued hir as mech whan sche say hir childyrn trespas on-to our¹ Lord as enyr it greued whan sche bare hem bodyly.

she was hurt
when her
children
sinned.

[CHAPTER IV.]

Of þe age of Seint Augustin which is clepid Infancia. iiij.

⁴ Infancia is on of þe vij. ages, as our auctores say, which lestith fro þe birth on-to þe tyme þat þe child² is come to þe age of vij 3ere, and þou3 it be soo þat we sey comounly þat childyrn synne not in þis age, þat is to sey, dedly, 3et in sum on or to haue be seyn þe reuers, as Seint³ Gregorie tellet3 in his Dialoges li. 4, þat a child of þis age was sodeynly be þe deuele rawt from his faderes armes. Not-withstanding þis or opir which myth be rehersed, as we said, comounly childyrn of þis age be clepid innocentis, for þei lak vse of reson for to discerne vice fro vertu. But of þis age, and of synnes do in þis age, Seynt Augustyn makit3 open confession in þe first book of þat mater, whe3 he seith þat sum childyr þat can not speke, þei can loke angrily on hem þat greue hem⁴, and with handes and teth proferen in mane3 of a veniauns. Nowt had þis doctour mynde þat he ded soo, but for he say opir childyrn do þus, þerfor supposed he þat he ded soo. || Mech more þing he rehersith of þis mater in his first book of his Confessiones, which is now not gretly nedful to be writyn.

We usually
say that there
is no sin in
infancy, but
St. Gregory
tells of a
child torn
by the devil
from its
father's arms,
and Augus-
tine says he
too must have
sinned in his
childhood.

Leaf 9,
back.

[CHAPTER V.]

¶ Of þat age of him which þei clepe Puericia. v.

Puericia also is þe secund age, and þat lestith fro seuene 3ere to xiiij 3ere. It is as mech to say in Englisch as þe age of clenness, for þis age is not mech defiled with dedis of leccherie or onclennesse. What defautes þat be in þis age of wech our maystir had ful grete consciens, is writin in þe same book. At þis age, he saith, he was put to skole, and whan he schuld be bete,

Boyhood is
the age of
cleanness.
Augustine in
his 'Con-
fessions' tells
of his sins
done then.

¹ inserted in small writing above.

² a single g crossed out.

³ a character crossed out.

⁴ hem inserted above.

At school he
prayed to
escape
punishment,
but did not.
He hated
study and
liked games.

He learned
grammar at
Madaura.

When he was
sick his
mother
wanted him

Leaf 10.

baptized, but
his father
would not
agree.

he prayed God þat he myth skape it, but ouȝ Lord herd him nowt, and þat displeyd him, for he knew not þat tyme who profitable it was to his soule to be bete for lernyng. With sad men and eld men which mad a game whan he was laschid, he was in partie 4 wroth. He lerned lesse þat he schuld or myth a lerne. He loued bettir veyn games þan skole. The smale elementis of lernyng receyued he first in þe same cite where he was bore. His gramer lerned he in a cite be-side, which is cleped Madauris. He loued 8 bettir, as we sayde be-fore, þe Latyn letteris þan þe Grek, notwithstanding þat he lerned first þe Grek letteres. In pis age he had grete¹ sekenesse in his stomake, and euyr was his modir bisi þat he schuld be baptizyd, but þe fader wold not suffir it. And pis was 12 þe cause, as men || suppose, whi ouȝ Lord wold not suffir him to be baptizyd, for it was lesse greuauns to his soule² þat þe filth of heresie schuld be in him rather be-for his baptem þan afir his baptem. Thus lerned he þe smale scienses, as spellyng, redyng and 16 constrewyng in his ȝong age.

[CHAPTER VI.]

¶ Who he was sent to Cartage to lerne gretter sciens. vj.

At sixteen
years of age
he went to
Carthage and
studied
Tullius
Cicero, and
led a wanton
life, at which
his father
laughed but
his mother
was grieved.

At this time
his father was
converted

VHanne he was fully xvj ȝer old his frendis sent him to Cartage, a grete cite which helde batayle with Rome & alle 20 Itaile many ȝeres. There lerned he rethorik and eloquens oute of Tullius bokes, and opir rethoricianes which weȝ be-fore him. But in pis first ȝere þat he cam to Cartage, he a-bod litil at his study, but rood to and fro, now to his fader, now to Cartage, for what for 24 enel felachip þat he was falle in, what for insolens of his wauntown age, he used tauernes and stewis and swech sory gouernauns as þei vse which haue no men to vndirtake heȝ defautes. For his fader low at his gouernauns & rebuked him of no defaute. But his 28 moder, with ful sad countenauns, forbade him³ all suspicious cumpany, and he took ful litil heed at hiȝ wordis. In pis same tyme⁴ was his fader conuerted on-to þe feith, and mad a cathe-

¹ sike crossed through.

² in margin.

³ written in red in small writing above.

⁴ written in red in small writing above.

cume; a cathecume is as mech to seye as a newe receyuour of þe
 feith, for in elde tyme men had certeyn dayes assined be-twix her
 conuercion and here baptem þat þei myth lerne wel þe articules of
 4 oure feith or þei weþ bounde þerto. And so schuld men do¹ now,
 as I suppose, if þei schuld be bap²tizid at þat age. He schryuyth
 him² also þat in þis age he ded many insolens, more for vanite
 þan for nede, and in special of an appil-tre³ þat stood fast by his
 8 faderes vyne on a-nopir mannes lond, of which he makith grete
 consciens, be-cause þat he myth haue had bettir appillis in his
 faderes possession, and eke for when he had pese apples, he ete
 hem nawt, but þrew hem on-to hoggis. In all þis vanyte of his
 12 lif he happed to fynde a book þat Tullius Cicero mad, þe grete
 rhetorician of Rome, which book þe maker clepid Hortenci⁴us,
 be-cause it⁴ exhorted men gretly to fle þe vanite of þe world, and
 to folow þe noble study of philosophie. This book chaunged his
 16 hert gretly, & mad him þat he had not so gret ioye in þoo vanites
 as he had be-fore. But for al þat þe book plesed him not fully, for
 he fond not þe name of Crist in al þis book. This name was
 couchid in his hert fro his moder tete, þat what book he red, weþ⁵
 20 it neuyr so wys ne so wel i-spoke, weþ it neuyr so trew, he was not
 fully plesed with it but if Cristis name weþ pere. Than purposed he
 for to rede holy scriptur, but be-cause þat, as Seint Paule seith,
 cunningg with-oute charite makith a man proude, and þis sciens
 24 requirith meke disciplens, þerfor þe⁶ eye of his mynde was
 I-qwenchid with þe grete lith of sotil vnderstanding which is
 conteyned in scriptur, and þus left he þis holy study. Tho felle
 he in-to þe grete errour of þe Maniches, for þei saide þat Goddis
 28 son of heuene was not bore of a may || de, ne he had not very flesh
 and blood as opir men haue, but rather a fantastical body mad of þe
 eyr, in which he semed for [to] deye, but deth was pere non, for very
 body was pere non. In þis fals heresie, which avoideth þe most
 32 substauns of oure feith,⁷ fell he⁷. Many mo heresies held þei which
 were ful perilous to be rehersed, specially in oure tonge. In þis

and became a
catechumen.Leaf 10,
back.Augustine
robbed an
apple-tree.He read
Cicero,but liked no
book without
Christ's name
in it.He began
to read
Scripture,
but turned
from it and
followed the
Manichæan
heresy, and
abode in it
nine years.

Leaf 11.

¹ written in red in small writing above.² written in small writing above.³ tre written in margin and mark of insertion made. ⁴ h crossed through.⁵ it written in margin.⁶ þ written again and crossed through.⁷⁻⁷ in margin.

heresie abood Augustin ny ix 3ere, inqwiring and sekyng groundes and treuthis, or ellis resones, for to defende þis heresie, but he fond non.

[CHAPTER VII.]

¶ Of the sorow þat his modir had for his¹ errour. *cam. vij.* 4

Monica was greatly grieved at Augustine's heresy, but God comforted her by a vision,

HIs modir, whan sche herd þat he was falle on-to þis heresie, sche wept and sorowid more hertly þan women do þat folow heȝ childyrn to þe graue, and witz many menes and many exhortaciones was bisi nyth and day to bring him fro þis mischef. In 8 all þis tribulaciō and weping, our² Lord² wold not suffer hir to go fully desolat, but schewed hir a consolaciō be an aungel in hir sleep. Sche þoutz þat sche stood on a fair³ tre, planed al rith lich a reule, and a fair³ 3ong man stood be-side hiȝ with rich clopis and 12 a mery chere, wech inqwired of hiȝ what was þe cause of hir weping. Sche answered on-to him with ful heuy cher³: The losse of my son Augustin, I wepe. Tho þe 3ong man bad hir be of good counfort, and loke wel a-boute hir, for pere þat sche was hir 16 son schuld be, as he seide. Tho loked sche, and say Augustin hir son stand in þe same reule || where-as sche stood. The wise woman, and vsed to swech reuelaciones, took of þis a gret counfort, vndir- standing herby þat sumtyme sche schuld se him standing in þe 20 same feith where þat sche stood. Aftir þis not longe sche comound þis visiō with hir son, and seyde⁴ on-to him þat sche hoped for to se him a trewe cristen man or sche deyd, for þis consolacion had sche fro heuene, and þis voys proporcioned to hir ioye, wher þat 24 þou art pere schal he be. Nay, quod Augustin to his modir, 3e vndyrstand þe wordis a-mys; he seide, pere þat I am pere schulde⁵ 3e be⁵. Nay, son, nay, quod sche, I vndirstod ful and noted his wordes; he seid not, pere þat he is pere schal þou be, but, pere 28 þat þou art per schal he be. Thus was þe woman in her consolaciō stabil⁶ and coude not be led oute fro hir trewe beleue with no sophisticacion þat hir son coude make. Sche receuyed a-nopir

Leaf 11, back.

which she imparted to her son, who tried unsuccessfully to convince her that she mis-construed it.

¹ a character crossed through.

³ c added afterwards.

⁵⁻⁶ in margin.

² in margin.

⁴ ont crossed through.

⁶ added in margin.

consolacioun be an holy bischop þat was gretly lerned in holy scriptuʀ and gretly excersised to lede men fro errouʀ. To þis man went sche, oft desiring of him þat he wold speke with hir son
 4 and comoun with him in þat heresie, and schew¹ þe fals¹ and þe onresonable doctrine wech þat heresie susteyned. The bischop answerd to hir a-geyn and seide: For soth, þi son as zet is not disposed for to be led any bettir weye, for he is neuly come on-to
 8 þis doctrine, and mech redyer for to purpos questiones þaṁ to receyue ony doctrine. Wherfore, be my councel, suffir him for a tyme & pray to God for him with-oute ony letting, and þou schal² se þat he in his redyng and in his stodie schal asprie ful wel
 12 in what errouʀ he is falle, and who many horrible pingis þat it techith. For I was sumtyme deceyued with þe same doctrine and had ful grete corage to lerne þe noueltes þerof, but þorw þe mercy of ouʀ Lord, with long redyng of heʀ bokes, I aspied þat it was
 16 a secte rather to be fled þan³ folowid. This answeʀe myht not suffice to þe woman, so grete desire was in hir hert þat he schuld speke with hir son, so þat þe bischop was compelled to voyde hir with swech wordys: Go fro me, woman, go fro me with þis
 20 sikyrnesse. It is impossible that a child wech hath so many teres wept for him schuld perisch. These wordis⁴ of þe bischop impremed sche in hir mynde as þouȝ an aungell had spoke hem from heuene.

Monica asked a bishop to lead Augustine in the right way, but he refused, knowing Augustine would not be led, and dismissed her with words of comfort.

Leaf 12.

[CHAPTER VIII.]

24 ¶ What þat he ded fro þe tyme þat he was xx ȝer on-to xxix.
 ca^m. viij.

A T þe age of xx ȝere he dwelt stille at Cartage, and þe maystires
 28 þat were redde him, þe book of Aristotle cleped his Cathergories, we clepe hem at pese dayes þe Predicamentis. Augustinus gat þis book of his maystir, and hom to his chambir he went, red it, vnderstood it, with-oute ony techeʀ. For in the iiij book of his Confessiones he is a-knowe þat alle þe bokes of philosophie, or
 32 gemetrie, or arismetrik, or any of þe vij sciens wech he myht

Augustine studied and understood Aristotle and the seven sciences without a teacher.

¹ MS. schewid þe falshed; id and hed crossed through in red.

² a not clear and afterwards written above in red.

³ MS. þat.

⁴ MS. This wordis; is added in red.

Leaf 12,
back.

He taught
grammar at
Tagaste, but
returned to
Carthage
and wrote
'De Pulchro
et Apto' to
Hermes.

At the age
of twenty-
nine he
argued with
Faustus the
Manichean,

Leaf 13.

and quickly
saw that he
was eloquent
but not
profound.

haue at leyse, he vnderstood hem, with-outen maystir, || or with-
oute ony teche. Aftir he was þus lerned in philosophie and opir
dyuers sciens, he cam first hom in-to þe cite where he was bore,
and þe taute he grame, meruelyng all þe cuntre of þe noble 4
renles þat he¹ had founde to redinesse of childirn þat schuld lerne.
Whan he had kept þis exersise longe in his owne cite, tho he
resorted a-geyn² on-to Cartage, and þere taute he retorik³ on the
moost excellent wise. In þe xxvj zere of his age he wrote iij 8
bokes on-to a rethorician of Rome; þei cleped him Hermes⁴: þese
bokes be intituled De Pulcro & Apto, þat is to sey in Englisch, of þing
wech is fayre and able; þei are not in hand now. I coude neuyr
speke with man þat sey hem, for his bokes which he mad aftir he 12
was cristen be more in deynte þan þoo wech he mad be-fore. In
þe xxix zere of his age spak he with Faustus, a grete snare of þe
deuele, for þis man was þe moost famous heretik of all þe Manicheis,
but he was ful famous in fayre endytyng. For he mad a ful cursed 16
book a-geyn oure feith, to qwech book þis same Augustin mad
notable answeres in⁵ a grete volume wech conteynyth xxxij⁶
bokes. The cause whi Faustus was desired for to cum speke with
Augustin is þis: Augustin had many questiones with þe Manicheis 20
of her feith and of here lawe⁷, and aspied so many notable errouris
in her bokes þat he, ne non of hem, coude make no answer to his
resones. Tho seid þei whan þei were concluded with argumentis
on all sides þat Faustus schuld come and he schuld make || answer 24
on-to all þese motyues. For Faustus was in swech opinion
amongis hem þat who-so⁸-euer folowid him and was conuersaunt
with him, þei saide þat he folowid no man, but rather the Holy
Goost. So Faustus is come to Cartage; a-non as he was come 28
Augustin with certeyn of his felawship went on-to him. Ther
had þei too grete comunicaciō of þoo questiones for wech þei
were in trouble be-fore. And with-inne fewe dayes Augustin
aspied wel what Faustus was, a mery man and a iocunde, a fayr- 32
spoke man eke, but not gretly grounded⁹ in sciens. Tho be-gan

¹ he inserted in small writing above. ² a word or part of a word erased.

³ gramer crossed through and dotted underneath, and retorik written in margin with insertion mark.

⁴ Hermes inserted in margin.

⁵ inserted in small writing above.

⁶ iij inserted above.

⁷ lawe inserted in small writing above.

⁸ MS. se.

⁹ groundes crossed through in red and dotted underneath.

Augustin to reherse on-to him þe doutes and þe articules comound afore & writyn in billis a-geyn Manicheis lawe. Faustus, whan he had aspid þe grete cunnyng of Augustin and þe sotil inuenciones which he mad he durst not dispute with him, but be-fõr hem alle he was fayne to sey þat he coude not answer to þo motiues. Fro þis day forward had Augustin no deynte in hẽr bokes whan þat he say hẽr grete maystir and here prince coude not¹ satisfie his resonen. Thus lyued he² with suspense mynde, in grete doute what secte he schuld hold or what wey he schuld take. Al þis is touched in þe v. book of his *Confessiones*.

Faustus, seeing his own inferiority, submitted.

Augustine was then free from sects.

[CHAPTER IX.]

¶ Who Augustin afir þis went to Rome. c^m. ix.

¹² CErteyn frendis þat he had at þat tyme, seing þe grete desĩr of lernyng in him, ȝoue him councel þat he schulde go to Rome, and þis was hẽr cause. For at Cartage both he and his disciples were lettid gretly with felauchip and reuel, and as þei herd sey, and summe || of hem knew it be experiens, at Rome was more liberte ȝoue on-to skoleres and more quiete þan was at Cartage. This same desire þat was in his hert was the dispensacion of oũr Lord. For oũr Lord³ knew ful⁴ wel where he schuld be conuerted and what tyme, and had ordeyned be-fore þe menes and þe ministres and þe places, as he wold dispose. Thus he disposed him fully for to saile to Rome. His modir folowid him to þe se-side, for sikirly sche wil go with him. And he disseyued²⁴ hir in þis manẽr. He feyned first þat þei had no wynd ne likly non for to haue many day, wherfõr he desired þat sche schuld goo to hir in a-geyn, and whan tyme cam he wold clepe hir. To þis wold not sche consent, for fro his presens wold sche not. Tho with²⁸ grete businesse he councelled hire for to a-bide as for þat nyth in a oratorie þat was consecrat in þe name of Seint Cipriane, for it was ny þe schip, and sikirly, he told hĩr, þat þe next day þei wold saile. Thus deceyued he his modir, for þat same nyth þei pulled

His friends, knowing of his revels at Cartage, sent him to Rome.

Leaf 13, back.

Monica wanted to go with him, but he deceived her, and sailed without her.

¹ not inserted in small writing above.³ lord inserted in margin in red.² he written in red in margin.⁴ wl crossed through.

up sail & stale þe schip from hir. All þat nyth lay sche praying and sobbing, desiring of ouȝ Lord¹ þat þei schulde no wynd hane til þat sche cam. In þe morow whan sche cam to þe brynk and say þe schip goo, than wept sche intollerably², and fild þe eres of 4 God with grete compleintis, and ȝet wist sche not what ioȝe God wold cause hiȝ of his absens. Thus went sche hom a-geyn and prayed for him deuly, and he went forth to Rome. Whan he was com þidir he feļl || in greuouus seknesse & his moder knew not þat, 8 but pouȝ³ he were absent sche prayed for him deuly þat ouȝ Lord schuld send her ioȝe of hir son, for in þis mater sche had moȝ sorow for him þan euyr sche had to bryng him forth on-to þe world. Euery day sche offered for him at þe auter; euery day sche gaf 12 elmesse. Twyes on þe day went she to chersch, not for to telle veyn tales, but for to here tydyngis of ouȝ Lord of heuene in deuoute sermones, or elles for heȝ diuine seruyse that God schuld accept hir prayeres, which weȝ principali for þe goostly helth of 16 hir son Augustin. Be hir prayeres Austyn is now rered fro his seknesse and hath begonne for to do þing for which he was come, þat is to seye, to tech rethorik; many disciples be gadered on-to his skole, and his fame be-gan fast to sprunge. 20

Leaf 14.
Augustine
fell ill,

but through
the devotion
and prayers
of his mother
he was made
well, and
taught
rhetoric.

[CHAPTER X.]

¶ Who Austin eke was sent to Melan to lerne hem rethorik. x.

Soon,
however,
Symachus
sent him to
Milan to
teach rhetoric
there, and
there he met
St. Ambrose.

AT þis tyme þe cyte of Melan, wher Seynt Ambrose was bischop, sent on-to þe meȝȝ of Rome, which hith Symachus, praying him þat he wold sende on-to hem a weel 24 lerned man for to teche heȝ inuent rethorik. And he, with ful good a-vise, sent hem Austyn, a proued maystir, as he wrote, and a man of grete cunnyng. Thus be þe prouidens of God cam Austyn to Melan, and þere feļl in knowleche of Seynt Ambrose þe 28 bischop⁴, a noble man and a holy, knowyn þorw all þe world. Ambrose receyued Augustin ful faderly, and cherished him in þe best maneȝ. Augustin went oft on-to chersch for to heȝ Ambrose

¹ lord added in margin.

² r inserted above.

³ pouȝ in margin.

⁴ MS. and with nd crossed out in red and dotted underneath.

- preche, not for [to] lerne || treuthes of ouȝ feith, ne nowt to amende **Leaf 14,**
 þe erroures of his soule, but only to asprie wheithir his fame and his **back.**
 speche accorded. For he was noted þorw-oute Itaile a fayȝ-spoke **Augustine**
 4 man, and gretly roted in rethorik. Thus went ouȝ Augustin day **went to hear**
 be day, only to reporte þe wordis; for þe sentens had he smal **Ambrose's**
 delite; and ȝet, as he is a-know in his Confessiones, þe wordes of **rethoric,**
 Seynt Ambrose abiden in his soule magȝ his hed, and were dayly
 8 grucching a-geyn swech lif as he had. Happed on a day ouȝ fader
 Ambrose prechid of þe incarnaciō of ouȝ Lord Ihesu Crist, who
 þat for þe special loue which he had to mankynde he disdeyned
 not to take þe flesh and blood of man with all þe infirmities, saue
 12 synne. Augustin stood in þe puple and sodeyn fere felt up-on
 him, so þat þe poutes which weȝ pryuy with-inne him mad his face **and one day**
 pale and his body for to tremel þat all þe puple myȝ asprie it. **his words**
 Astir þe sermon was ended he went on-to Ambrose, and told him **turned him to**
 16 of his new chaunge, and who longe he had ben in þe Manicheis **the true faith,**
 heresie, and who sith þat tyme þat he spak with Faustus þat secte
 was ferre fro his plesauȝs. Whan Ambrose herd þat he had no
 trost ne no confidens in ¹ þe heresie of þese Manicheis, he þankid
 20 God heyly, and be-cause he knew wel be inspiraciō of þe Holy
 Gost ² what Augustin schuld be, he treted him ful fadirly with
 swete exhortaciones, þinking with swech menes to brynge him to
 þe trew be-leue. Tho Augustin cast in his hert fully to || despise þe **Leaf 15.**
 24 Manicheis heresi, for euyr þe feith of Crist he purposed for to take, **but he would**
 but baptized wold he not be on-to þe tyme þat he myȝ know þe **not yet be**
 treuthis of Cristis feith. **baptized.**

[CHAPTER XI.]

¶ ³ In what maner his moder sowt him.³ cap. xi.

- 23 **I**N þis same tyme Monicha, his modir, took þe se, and put hir- **Monica took**
 selue to grete perel for to se hir son. Hir grete feith and **ship after**
 hope þat sche had in God, hiȝ grete charite þat sche had to **her son.**
 conuerciō of hir son, mad þe womannes hert bold, and in maner

¹ in inserted above in small writing.² gost written in red in margin replacing God in text, and a mark of
 insertion made.²⁻³ Inserted in margin.

She calmed
the frightened
shipmen,
and met her
son, who
told her he
had left the
Manichean
sect.

She con-
tinued to
pray for
his soul,

Leaf 15,
back.

and made
offerings at
the altars
where saints
were buried,
as she had in
Africa, but
censured on the
advice of
Ambrose.
Augustine
says she
fasted on
Saturdays,
as was the
custom in
Rome.

turned it to a mannes hert, þat not only sche wanted ¹feer or dred
in þe se, but þe schipmen which weſ aferd sche counforted in þe
best maner, saying on-to hem in þis maner: Beth of good coun-
fort, seres, for treuly I had a vision fro heuene þat we schul skape ⁴
þis iornay ful weel. Sche is come to lond and to þe speche of
hir son, and after longe daliauns he told hiſ pleyuly þat out of
Manicheis skole was he go for euyr, but on-to Cristis skole, which
sche desired him to come, was he not *parſithly* entred. ³ȝet whan ⁸
sche herd him sey þis sche hopped with ful mery chere ²þat sche
had o part of ⁵hiſ desire, for too þingis desired sche, on þat he
weſ delyuered fro þat fals heresie of þe Manichees, and þat was
fulfilt, þe opir þat sche schuld se him a trew Cristen man, and þis ¹²
sche hoped. With a grete spirith and a merie chere sche cried and
seide: Now beleue I in my Lord God, þat or my soule passe out
of þis world I schal se him a trew Cristen man. Than sent sche
praieres on-to heuene ⁴with gretter businesse þan euyr sche ded ¹⁶
þat ouſ Lord schuld hast þis mater, || & make brith þe þirknesse
of Augustines soule. Sche loued Ambrose as an aungel of God,
for be him sche wist weel þat hir son was brout þus to swech
fluctuacion. Fluctuacion calle we heſ whan a man is broute fro ²⁰
an euel entent, and ȝet þe same man stand in study wheithir he
schal to þe good wey or nowt. In þis plith stood ouſ Austyn.
The custom of his moder and eke of þe cuntſ whilles sche dwelt
in Affrik, was ⁶to offer bred and potage and wyne at the aucteris ²⁴
where martires were byried. And þis custom was for-bode hiſ
be þe kepeſ of þe cherch at Melane, seying on-to hir þat it was þe
bischoppis wil, Ambrose, þat swech mete and drynk sche schuld ȝeue
to pore men, and to þe memories of the martires sche schuld ²⁸
brynge, he seid, a deuoute soule ful of holy prayeres. Whan
sche herd þis deuoutely sche chaunged hir vse aftr þat informa-
cion. Seynt Augustin, hir son, tellith of hire þat sche used to fast
þe Satirday, as deuoute folk ded þan at Rome, and þo persones þat ³²
ete and dronk with hiſ continually at Melane saide þat it was not
þe vsage pere at Melane, wher-for hir dyuersite was in maner of
a slaundir to þe company. In þis mater sche took counceit of

¹ feſ crossed through.

² chere inserted above in red.

³ MS. o part of part of with second part crossed through.

⁴ final ne inserted in red above.

⁵ inserted in margin in red.

Seyn Ambrose, and he sette hir¹ þis reule, þat wheṛ-so-euyr sche cam sche schuld do aftir þe custom of þe felauchip wech sche dwelt in. In þis same tyme come too of Augustin grete frendis
 4 on-to him², Alipius and Nebridius. This Alipius was bore in þe same town wheṛ Augustin was bore, and Nebridius bore fast be Cartage, || where he had fair possession, but it likid him bettir
 8 to forsake all þat he had and com to dwell with Augustin. These iij men to-gidir at Melane had grete counceit and grete
 study what maner secte þei schuld chese, and what lyf þei schuld hald. At þese dayes was Augustin xxx 3er of age. So all iij
 were acorded first to chese hem wyues, and all sex dwell in on
 12 hous, and þei for to study swech bokes as þei wold haue and do non opir bisinesse. Than was alleggid a-mongis hem what sorrow
 þere schuld be if þei acorded not, ³ & specialy for h[er] wyuys, who þe[i] schuld lyue, if dista[uns] fel betwix³. God ouṛ Lord had
 16 ordeyned a-nopir wey, and for þat cause he put a delay in þat mater, for he suffered þe hert of Augustin to be sette on swech
 a mayde, and of so 3ong age, that he must nede abyde tyl sche were able.

Augustine's friends,
Alipius and Nebridius,

Leaf 16.

seek with him
what sect
they should
follow,
propose to
take wives,
and study,
and dwell
together.

Augustine's
maid.

[CHAPTER XII.]

20 ¶ On what maner ouṛ Lord suffered Alipius to be appechid of theft. xij.

THIS processe tellz Augustin in þe vj book of his Confessiones
 in þis maner. Alipius, he seith, was at Cartage, stodyng
 24 in rethorik. It was þe vsage at þoo dayes þa[t] þe rethoricianes schuld pleten in court for euery cause wech was litigious. This
 Alipius, a litil be-for þe court schuld be hold, walkyd a-lone with his reporting tables in his hand, stodyng ful bysily, for it was his
 28 cours þat day for to plete. Be-neth þat hous where he walked was housyng be þe ground, in wech dwelt coynoures of siluyr,
 and wroute þere ful bisily. Owt of þe strete comth a 3ong child,
 a theef, with an ex in his hand, and went on-to a certeyn roof
 32 wech was cured with leed, and euene ouyr þe coynouris hous he be-gan for to hewe. || The coynouris herd þe noyse and sent
 up too or thre of heṛ felauchip to loke what theef was so bold

Alipius
studied
rhetoric at
Cartage,

and, on a day
before he
should have
pleaded,

passed a
colner's house
where a boy
was stealing
lead.

Leaf 16,
back.

¹ MS. his with r written above in red.

² MS. hinn.

³⁻³ written in margin and part of end words cut away at edge of leaf.

The boy
heard a noise
and ran
away,
and men
coming,
Alypius was
arrested.

But a friend
tricked the
boy into con-
fessing the
abandoned
axe was his,

and so was
Alypius
saved.

Leaf 17.

pat tyme of þe day and so ny þe dome-place to stele þe metalf of þe houses. The boy herd men com with grete noyse; he left his exe þere, and ran hom in grete hast. Thus com þe men and se no persone þere but Alipius alone; þei¹ se þe led broke, þei fynde þe 4 ex by, and on him þei go aft and areste him for þis dede. Alipius, þat was innocent, and be-cause of his study took non hed at þe boy, neythir whan he cam ne whan he went, is þus led forth as a theef on-to þe iuge. Happed a man þat knew him and knew 8 what vertue he was of for to mete him with þese tormentouris. He pulled him o side and inquired of him who þis myth be. A man of swech birth and swech kunnyng þat he schuld be take in swech defeaute, he seid, it was grete merueile. Alipius answerd 12 on-to him and told him þat he was ongilty in þis mateȝ, but he had mynde þat he say a boy renne fro þe place and leue þere his ex. The man caused² þat þei turned aft a-geyn in-to þe same strete, and as it happed, þe same boy stood in þe dore þat had doo 16 þe dede. This man wech ȝaue³ so grete fauour on-to Alipius took þe ex in hand; rith þus he seide on-to þe boy: Heȝ haue we founde an exe; knowest þou owt to whom it schuld longe? ȝa, forsoth, seȝ, seide he, þat same ex is ouȝ. Thus was Alipius 20 wrongfully attached and meruelously delyuered. God Almyty suffered þis, as Augustin writith || in his Confessiones, for to lerne him wech schuld be aftirward a iuge of mennes soules in þe cherch þat he schuld not deme ouyr sone of signes owtward. 24

[CHAPTER XIII.]

¶ Who he went to Simpliciane. xiiij.

Augustine
finally con-
sents to
become a
Christian,

and goes to
Simplician,
the hermit,
who dwelt by
Milan,

NOW is Augustin dryuyn so ferȝ þat he is fully consentid to go be þe wey of Crist, but be-cause of þe hardnesse of it, he was ful loth þerto. But ouȝ merciable Lord put a new coumfort 28 in his hert þat he schuld go to an hermyte in þe desert fast by Melan, wech hermyte hith Simpliciane. Augustin had herd mech þing of him þat he had serued God in ful vertuous lyf, and þe fame was trewe in-dede. This man Simpliciane lyued in 32 a monastery fast by Melan with othir heremites of holy lyf

¹ final i added in red.

² final d inserted above.

³ to crossed through.

- at þe costis & expens of Seynt Ambrose. For Seint Ambrose at the expense of Ambrose.
 had Simpliciane in so grete reuerens pat he worchipid him as
 his fader, and aftir his deth asined on-to his clerkis and his
 4 puple to be chose bischop successour on-to him, and so it was
 in-dede. To þis Simpliciane teld Augustin þe besinesse of Augustine told him his history,
 his hert, in who many errouris he had falle an[d] what dowte
 he stood in to what lyf he schuld drawe. The good fader
 8 Simpliciane gaf him exhortacion to folow þe meknesse of our and was advised,
 Lord Ihesu and despise þe fals delectacionis of þis world. He
 rehersed on-to him eke a grete example of¹ þe conuercion of on,
 Victorine, a worthi man, a grete rethorician, a famous philisoph^r, and told of the example of Victorine,
 12 whch man for grete sciens had a statua rered to his liknesse in
 þe markette at Rome. This same man cam to Simpliciane often-
 tyme and inquired of him many pingis, and oft-tyme wold
 say || on-to Sympliciane: Knowe now wel pat I wil be a cristen Leaf 17,
 16 man. Simplician wold say a-gayn on-to him: I wil not be-leue it back.
 til pat I se þe withinne þe kirk. And Victorine wold panne in
 scorne conclude be maner of an argument: Ergo, þe wallis of þe
 cherch make a cristen man. This iteration of wordis was oft-
 20 tyme vsed be-twix pese too men, but at þe last our Lord enspired
 soo Victorines hert pat sodeynly he seid to Simpliciane: Go we to
 þe cherch, for in very treuth, I wil be a cristen man. Thus was
 þis worthi man *conuerted* to þe feith; and al þis told Simpliciane
 24 to Augustin pat he schulde folow his steppis. Be þis holy fader
 Simpliciane was Augustin brovt on-to þis desire, pat al maner Augustine came thus to despise the world, but had not yet chosen his way of life.
 worldly delectacioⁿ displesed him, for þe loue of his hert is now
 only sette to serue God. He say many men in þe cherch lyuyng
 28 in sundry maner, summe þus & summe þus, wherfor he hatz not
 chose as zet þe lyf whch he wil lede.

[CHAPTER XIV.]

¶ Off þe comyng of Poncian on-to Augustin and of what pingis
 þei talked of. *capitulum xiiij.*

- 32 I N þis tyme was Augustin & Alipius dwellyng to-gidyr, for Augustine and Alipius dwelt together,
 Nebridius was not with hem at þat tyme. So happed it pat
 a man of court whch was dwellyng in þe paleys at Rome whos

¹ inserted above in red.

and Ponciane, name was Ponciane, be-cause he was bore in Affrica, rith as *pei* were, cam on-to hem to se her welſaſ, as *pe* maner of men is *wh*ech be bore in straunge cuntre & dwelle ſer fro hom. He ſonde hem sittynge in a hous and be-for hem a bord on *wh*ech *pei* vsed to 4

Leaf 18. pleye certeyn games || to refresch with *pe* sadnesse of her study. Vpon *pis* bord lay a book *wh*ech book Ponciane supposed had be of sum seculer sciens *wh*ech as *pei* vsed. Poncian vnsperd *pe* bok and say wel pat it was a bok longing to *cristen* feith, *wh*ech bok 8 we clepe *pe* Epistles of Seynt Paule. This Ponciane with myry cher mad in maner of a pankyng to God pat Augustin his cuntre-man was falle in-to studye of swech holy bokes, for *pis* same Ponciane had neuely take cristendham and was a stedfast and 12 a trewe *cristen* man. Augustin sayde on-to him pan pat al *pe* felicitye of his study was only ȝoue to rede swech bokes. Tho

be-guzne *pei* to speke of *pe* dyuers companyes of holy heremites *wh*ech dwelled in wildyrnesse, both in Itale and in Egipt, and in 16 special of grete Antonie whos name was ful famous to all *pe* seruantes of God, but to Augustin and his felawes it was on-knowyn on-to pat hour. For *wh*ech cause he satte ful stille and herd Ponciane with grete silens. Ponciane told him who he 20 & opir thre felawis pat dwelt with *pe* emperour went on a day

in-to *pe* wodis to her disport, and happed Ponciane and his felaw to walk in *pe* o side of *pe* wode, and *pe* opir too felawes in *pe* othir side. On of pese too with *wh*ech Poncian was not cam in-to 24 a caue where a heremyte dwelled, *wh*ech heremite was up-hap in-to *pe* cite for to fecch him mete, and fond *pere* a book with Seynt Antonies lyf; he sat down and red it, and in *pe* redyng was

Leaf 18, sodeynly compunct to forsake *pe* world. Thus saide he pan || on-to 28 **back.** his felaw: Here in *pis* same place I purpose me for euyr to serue God, and *pis* same hour I wil be-gynne. If pou list not to do as I wil, I pray *pe*, grucch not my dede. His felaw answered a-gayn on *pis* maner, pat he wold not part company, but swech lif as he 32 hath chose he wil folow, to forsake al *pis* world and leue *pere* in solitarie lif. Ponciane and his felaw sey *pe* sunne draw fast to inclinacion, sout pese opir too felawis, ſonde hem and hasted hem homward, for *pe* day was ny at a ende, as *pei* saide. Tho told *pei* 36 her holy purpos on-to hem, what a-vow *pei* had mad *wh*ech *pei* wold not breke. Ponciane and his felaw praised her entent, and

and Ponciane,
their fellow
countryman,
came to
them,

and found
the 'Epistles'
of St. Paul
before them.

They talked
of the holy
hermits,

and Ponciane
told how a
friend had
discovered
the 'Life of
St. Anthony'
in a cave and
was converted
to hermit-life
by it.

þankyng God of her holy *conuercion*, went a-geyn on-to þe paleys.
 Thus dwelt þese men stille þere in þat caue, *perseuering* in holy lif,
 and to ȝong women which schuld be weddid on-to hem, be heȝ
 4 exhortacion avowid heȝ maydenhed to God.

[CHAPTER XV.]

¶ What sorow Augustin mad aftir þis exhortacion. xv.

GRETE sorow and horribil ran in Augustin mynde þanð
 whan he had herd þese holy exaumples of þe *seruauntis* of
 8 God, which *seruauntis* ouȝ Lord God had brout¹ fro þe grete
 blaknesse of synne on-to þe fair white *vertuous* lyuyng. For all
 þese exaumples had Augustin gadered in-to þe bosom of his hert,
 which brent him ful sore and mad him a-schamed þat he was not
 12 þus disposed. And whan Ponciane had take his leue & was go,
 thoo Augustine with a troubled mynde be-gan ¶ to loke up-on his
 felaw Alipius, and with a sobir voys þus he cried: What suffir
 we? What are þese þingis þat we here? These onlernd men
 16 rise and sodeynly wyne heuene, and we with all ouȝ doctryne are
 drenchid euene in helle. Be-cause þei went be-fore us *perfor*
 schul we be a-schamed to folow hem? Whil Augustin saide þese
 wordes Alipius besily loked up-on him, for he pronounsed not his
 20 wordis as he was wone to doo. For nowt only weȝ þese wordes
 expressed with labour² of his tunge², but his forhed, chekis, his
 eyne and all his membres in maner laboured in pronounsyng of
 þese wordes. Sodeynly þanð he stirt fro þat hous in which he
 24 had herd þese þingis, and in-to a gardeyn which was annexid to
 þat hous he stert; Alipius folowid him foot be foot, merueling soȝ
 of þe sodeyn *compunccion* þus neuely com. Thus þei sat in þe
 gardeyn as fer fro þe hous as þei myȝ sitte, and Augustin be-gan to
 28 accuse him-self soȝ in þe sith of ouȝ Lord of þe slaught of his returne
 to God, and þe grete hepes of synne which he had vsed he gadered
 on-to mynde, which mad him for to wepe plenteously, and þat he
 schul haue þe moȝ leyseȝ to wepe, he roos fro his felaw Alipius and
 32 went on-to a figge-tre. Þere he þrew him-selue down vndyr þe tre,

Augustine
 was deeply
 moved by
 the tale of
 Ponciane's
 friend,

Leaf 19.

and, with a
 trembling
 voice,
 addressed
 Alypius.

Then he
 went into the
 garden; his
 conscience
 smote him
 and he wept.

He threw
 himself
 on the earth
 by a fig-tree

¹ broð crossed through.

²⁻² written in red in margin.

and called
on God.

Leaf 19,
back.

Suddenly he
heard a voice
saying 'Take
up and
read!' He
opened his
book, and
he read
'Romans',
xiii, 13.

He showed
this passage
to Alypius,
who read
what follows.

Leaf 20.

Then they
both went to
tell Monica
the news,
who was
glad and
grateful to
God.

and swech lamentable voyces he prew on-to heuene: O blissed Lord, who longe, who longe? Who longe wilt þou suffer, Lord, þat I go so ferre fro þi seruyse and differre my *conuercion* fro day to day? To-morow, schal it be to-morow? Why not now, Lord, whi schal 4 not þis same houre || make an end of all my filth? Whil he lay þus with grete contricion of hert and with ful sobbyng voys uttirryng all þese wordes, al sodeynly he herd a voys, as þouȝ it had ben at þe next hous, soundyng þese same wordes: Tak and 8 rede, take and rede! Tho be-gan he for þink with-inne him-selue if childyrn with ony game þat þei vse had ony swech wordes in her playing, and he coude not þink þat he had herd ony swech. He þout þan þat þis voys cam fro heuene, zeuyng him a warnyng þat 12 he schuld ope þe bok which he brout with him fro þe hous on-to þe gardeyn, and þe first letter þat his eye felle up-on he schuld rede. Thus ded he, and þese same wordis red he: Non in comessacionibus & ebrietatibus, non in cubilibus & impudiciis, 16 non in contencione & emulacione, *sed induimini dominum ihesum christum et carnis curam ne feceritis in desideriis*¹. The sentens of þis texte may be englisched in þis wise: Not in grete festis ne in dronknesse, not in soft couchis and in schalful dedis, not in 20 strif a[n]d² envye, but be clad with ouȝ Lord Ihesu, & fulfille not þe bisnesse of þe flesch in his desires. He sperd the bok whan he had red þis and leyd at þe same reson a merk be which he myth rydily turne þerto, for þis same texte put in his³ hert a lite of 24 swech a grace þat alle þe derk errouris which he had hold weȝ passed a-vey fro him. Tho toke he þe book on-to his felaw Alipius, and with his fynger or sum othir tokue schewid him þe clause be-foȝ red. Alipius red ferþer which Augustin had 28 not red, and schewid to Augustin what it was þat⁴ folowid. Þus folowith in þe texte: That man þat is feynt in þe feith, loke 3e be || redy for to receyue. In-to þe hous þei go both; þere þei fynde þe blessed woman Monicha, þe modir of Augustin; þei 32 told hir al þis processe þat sche which had be in so mech sorow for hir son schuld haue part of his new ioye. Sche þaukid God with ful humbil hert þat oure Lord had graunted hir hir long desiȝ, & mech more þat sche desired, for not only He had brout 36

¹ In margin Ad Romanos 13.

² s inserted above.

³ MS. ad.

⁴ t inserted above.

him¹ to purpos to be a cristen man, but He had stered his hert to despise al pis worldly plesauns.

[CHAPTER XVI.]

¶ Who he left his skole of rethorik only to haue his hert
4 fre to God. xvj.

NOW be-gan his hert to be sette stedfastly in ou^r Lord², for
poo vanytees and poo opinyones in which he had be-fo^r
ful grete ioye, now a^r pei falle clene fro him, and pat skole wh^ech
8 was a payne to him pat he schuld leue it, now for to leue it,
it is to him ioye. But 3et him pout for to leue his skole sodeynly
and his skoleris desolat, pat it was not best. For pe heruest
dayes we^r ny whan skole is wone to cese; so longe he pout for
12 to suffir hem, pat pei schuld solemply goo fro him. Whan xx
dayes were go, for pan entred pe cessacion, wh^ech dayes we^r
on-to him longe for pe grete desir pat he had to serue God with
mo^r solitarie lif, than was he dysmittid of his grete labour wh^ech
16 he had in teching of rethorik. And because pat al his desire
was for to prey and study solitarily, he left pe cite of Melan,
and forth in-to pe cunt^r he went, in-to a feld pei³ cleped Cassiate,
to a place longing to a worchipful man cleped Verecundus. This
20 Verecundus graunted him to dwelle p^ere || on-to pe tyme pat he
schuld be baptized. So in pis same place abood he and Alipius,
and opir frendis of his, with his modir, a^ll in o desire to forsake
pe delectable onstabilnesse of pis world. And in pis same place mad
24 Augustin dyuers bokes, pat is to sey a book De Achademicis, wh^ech
soundeth in ou^r tonge of on-certeyn opinion^{es}. For Achademia
was a town where Plato tawt and a^ll poo disciples of pat skole
held pis opinion, pat no ping is sette in certeyn. This book of
28 Augustin serueth not me^{ch}, for he was fayn a^ftir to make a book
a-geyn pis secte, and pat is cleped *Contra Achademicos*. A^ftir
pis he mad a-nopir book in pat same place, wh^ech he clepith
De Ordine, in wh^ech book, as me semyth, he tretith be what
32 order or what forme a man schuld studie. The pird book mad

In order to
be free to
serve God
Augustine
gave up his
school of
rhetoric,

and retired
to a field of
Verecundus,
where he
wrote

Leaf 20,
back.

'De Acha-
demicis'

(afterwards
annulled by
'Contra Aca-
demicos'),
'De Ordine,'

¹ inserted above.

² inserted in red above.

³ i added in red.

and 'De
Beata Vita.'

Why he
wrote the
latter book,
and what it
contains.

Leaf 21.

he in þat same place which he clepith *De Beata Vita*; þat is to sey, of þe blessed lyf. The cause whi he mad þis book is þis. Many men in þis world, specially þe hethen men, mad a gret feest þat day þat þei were bore. Augustin had vsed þis al his 4 lyf on-to þat tyme. So happed þat day to falle þe same tyme þat he dwelt in þat possession of the forsaid man *Verecundus*. And be-cause he wold chaunge þat fleschly fedyng in-to goostly talking, þerfor with his moder and certeyn of his frendis, he mad 8 þat day þat book wher he disputeth what we schuld calle þe blissed lyf. All þe company saue his moder saide it is a blessed lyf a man for to haue all þat he desireth. His modir put moo wordis on-to þis diffunciō. Sche saide || he hath a blessed lif 12 which hath al þat he desirith, and eke þat he desire no-þing but good þing. Mech mor þing is touchid in þis book, speciali of þe knowlech of God, which þing as now we may not declar.

[CHAPTER XVII.]

¶ Who bisily he red holy scriptur and speciali þe Psalmes of 16 David,¹ & of his þaptem¹. xvij.

Augustine
became a
constant
reader of
Scripture,

and particu-
larly of the
fourth Psalm.

NOW is þe delectaciō of Augustyn only sette in redyng of holy Scriptur; grete swetnesse hath he now in þoo lessones which kyndeled þe fyre of his hert and mad him to encrese sore 20 in þe loue of God. He mad ful grete sorow þat he had be so bold to berke a-geyn þese holy letteris, which be swete as hony to þoo soules þat desiꝛ heuene, for þei weꝛ dewid fro heuene be þe holy vesseles of þe prophetis, and most specially be ouꝛ 24 Lord² Ihesu and his aposteles. Tho cam Augustin on-to þe Psalmis of David, which he red with ful ryp deuocyō, and specially in iiij Psalme; þere mad he grete taryng, redyng euery vers by and by with gret sobbyng of hert, with wepyng and 28 lamentable voys. And whan he cam to þat vers: In pace, in idipsum dormiam & requiescam, þan wold he crye: A þou pes, a Lord, þou art þe very pes in which we schal both slepe and

¹⁻¹ added in margin.

² added in red above.

rest! A-mongis all þese swete consolaciones ouȝ Lord sent him
 sum bittirnesse, þat he schuld tast þe loue of ouȝ Lord both in
 bittyr & in swete. For þat same tyme in which he was come
 4 to þis grete deuociōn, he fel in greuous seknesse of þe heed, most
 special of þe teth, which payne encreased so þat he myȝt not
 speke. Tho ran it in his mynde for to pray þo men which weȝ
 about him to make a || supplicaciōn on-to ouȝ Lord, þat he
 8 schuld of his mercy relese sum of þis payne. And be-cause he
 myȝt not speke þis for payne, þerfor he took a peyre tables, and
 wroȝt in þe wax al his desiȝr, þat þei of pite schuld pray for him.
 And sodeynly, as þei alle sette hem down on knees to pray for
 12 him, þe payne went a-wey. Of which chaunge he was gretly
 astoynd, for he had neuȝr non experiens of so¹ sodeyn helth in
 al his lyf. Tho sent he letteris to Seynt Ambrose, in which
 letteris he renounsȝid for euȝr all his elde errouris, and in þe same
 16 letteris he desired of Ambrose þat he schuld assigne him what
 book of holy Scriptuȝr was most neccessarie for him to rede, be
 which redyng he myȝt be moȝr able and more redy to receyue
 þe cristen feith. Ambrose wrote on-to him a-geyn þat he þout
 20 best he schuld rede þe book of Ysaie, þe prophete, be-cause þat
 þis book tretith most openly of callyng of hethen men to þe feith.
 Augustin red þis book, and þe begynnyng was passyng straunge
 on-to him, for he had not meȝt vsed þat² maner stile, wherfor
 24 he leyȝd þis book a-side as for a tyme, tyll he were moȝr vsed in
 study of scriptuȝr. Sone aftir þis he went to Melan a-gay[n],
 only for he cast him þere to be baptized, and ȝet or he was
 baptized he mad þere a book which is entituled, *De Immortalitate*
 28 *Anime*. This book tretith who þat a mannes soule is not dedly
 but hath lif for euer. Aftir þe makyng of þis book he was
 baptized of Seynt Ambrose, þe ȝer of his age xxxiij, in þe pase-tyme,
 in || þe baptisterie which is halowid to þe name of Seynt Ion
 32 Baptist, all þe cite of Melan standyng aboute, meruelyng and
 praysyng God. And þese too men in þe time of baptisyng, whan
 þe principal sacramental wordes weȝ said, mad þis ymne which
 þe cherch vsith now, cleped *Te Deum*. Ambrose be-gan þe first
 36 vers, and Augustin þe secund, and þus þei said it to an ende.

Augustine
 was smitten
 with grievous
 sickness in
 the head
 and teeth,

Leaf 21,
 back.

and by the
 prayers of
 his friends
 was cured.
 He asked
 Ambrose
 what part of
 Scripture
 he should
 read, and
 was told to
 read Isaiah;
 and did so;

but being
 unused to
 the style,
 laid the book
 aside for a
 time. He
 went to
 Milan for
 baptism and
 wrote there
 'De Immor-
 talitate
 Animae.'
 Leaf 22.

He was
 afterwards
 baptized by
 Ambrose and
 then these
 two com-
 posed 'Te
 Deum.'

¹ inserted above.

² þe with it written over it.

All this is
told in the
'Chronicle'
of Dacius.

This witnesseth a seynt clepid Dacius, bischop aftir of þe same cherech of Melan, in his Cronycle which he mad, þe x. book, þe first capitule.

[CHAPTER XVIII.]

¶ Of his son Adeodate which was baptized with hym, and of 4
othir also. **Capitulum xviii.**

Augustine
had a son,
called
Adeodatus,
by a single
woman to
whom he was
true.

AUGUSTIN had a son be a sengil woman which folowid
up-on him wher he went as long as he was hethen, on-to
pat¹ tyme pat¹ he and his felawis wer sette in pat purpos for to 8
wedde wyues of good birth, for² aftir pat tyme þe woman sewid
him no mo^r. These be his wordis in his Confessiones, wher he
seith eke pat he had neuer no woman but hir, ne sche no man
but him. O child was bo^r be-twix hem too, whom þei cleped 12
Adeodatus, pat is to seye, 3oue of God, a mal child, a child ful
of witte and of vertu, but ou^r Lord took him sone oute of þis
world aftir he was cristenen with his fader. His witte was so
gret and so sotill, as Augustin tellit, pat it passed in conyng 16
many³ men of grete age and grete experiens. Augustin his fader
had gret merueyl of him pat a 3ong ping of xvj 3er age schuld so
meruelously asken questionis, so sotilly⁴ argew. His fader had
mo^r busynesse for to || take heed at his questiones panⁿ at þe 20
answeris which schuld be 3oue pertoo. This child, with ful grete
bisynesse, laboured to knowe þe trewe wey of God, both in study
of sotill sciens and eke folowing with vertuous lyf. But sone
aftir his baptem ou^r Lord took him oute of erde, & sette him⁵ 24
in swech place wher he is sikir of euyrlasting ioye. This same
Adeodatus caused his fader to write pat book which tretith of
þe quantite of þe soule, for it is a dialoge be-twix to, wher on
makith interrogaciones and⁶ þe opir 3eueþ þe answers. Thus 28
aftir her baptem Augustinus, with his felauchip⁷, leued in ful
grete ioye pat þei had receyued so clene a lif, which lyf was more
dere on-to hem þan gold or precious stones.

Adeodatus
was a child of
remarkable
intellect,
who, at the
age of
sixteen,
surprised his
father by his
subtlety.

Leaf 22,
back.

Soon after his
baptism the
son died.

Adeodatus
caused his
father to
write 'De
Quantitate
Animæ.'

¹⁻¹ added in red in margin.

² a character crossed through.

⁵ MS. hin.

² added in red above.

⁴ ag crossed through.

⁶ a crossed through.

⁷ ip written in margin.

[CHAPTER XIX.]

¶ Who Augustin had grete delite in þe song and ympnis songen in þe cherch of Melan. **ca^m. xix.**

THUS whan he was confermed in þe feith of holy kirk, al þe Augustine, thus converted, used church a great deal,
 4 ioye and þe hope which he had in þis world he forsok, and in þis tyme myth neuyr his soule be saciat or fulfillid of good desires, most special¹ consideryng who þat our Lord of His hie counceit had refreschid mankynde with His presens. He²
 8 be-gan at þese dayes for to vse þe cherch mech, wher he herd redyng and synging of delectable materes and swete melodies, where he sang the hymns of Ambrose.
 12 ar ny of his making, as *Primo dierum*³ *omnium*⁴, & þoo þat folow, and þis same bisschop Ambrose mad hem to be sunge delectably with consent of dyuers tewyns which ¶ had not be **Leaf 23.**
 16 used pere be-for. The cause whi þat þese newe songis were be-gunne þus in Ambroses tyme is þis. The emperesse cleped The empress Justina followed the Arian heresy,
 Iustina was infect with þe venemous heresie of þe Arianes, which held þat þe Fader and þe Son and þe Holy Gost be not of o substauns, for þe Son calle þei a creatur mad of þe Fader,
 20 and þe Holy Gost clepe þei a creatur mad of a creatur, þat is to sey of þe Son. Thei sey ferþermor, þat Crist took flesch and blod with-uten ony soule. This woman, þus infecte, at instauns
 of certeyn prestis which taute hir þat heresie, hated Ambrose, and persecuted the church of Ambrose, forcing him and his people to remain in the church night and day.
 24 for he prechid mech a-geyn hem. This persecucion was so gret þat Ambrose was constreyned to kepe þe cherch both nyth and day, and mech of his puple abod stift with him in tuyeioñ of his person, redy for to deye with her fader. So for to make
 28 hem mor lith in her wecch, þis same bischop ded ordeyn swete songis and delectable, aftir þe vse of þe cherchis in þe est side of þe world, þat þe puple þus occupied with swech swete songis schuld forgete þe heynesse and þe peret in which þei stood. Eke

¹ who crossed through.² he crossed through.³ conditor crossed through.⁴ in margin.

which are
sung yet in
the church.

They made
Augustine
think of the
songs of
angels.

Leaf 23,
back.

whan pis persecucioñ was ended 3et þe good custom of pese songis abood stille. For on-to pis day þe vse of þe chorch is for to singe his ymynis with mery notes, which is plesauns to God and a grete ences of mannes deuocyoñ, specially whan þei be 4 songe deuoutly. For in pese songis had Augustin so grete delite þat he herd hem with ful bisy eres, for þei mad him to pink on þo songis which aungelles syng in heuene, and in þis same deuocion be alle || his felawes now which ar newly baptized. Thus 8 can oure Lord make dyuers bodies lyue in on hous with o soule and on entent in þe seruyse of God.

[CHAPTER XX.]

¶ Who Augustyn aftir þis took an habite of Sympliciane which his heremytes used. **xx.**

12

Simplician, who had helped convert Augustine, gave him a habit after his baptism, black, and shaped like a cross, and girded with a girdle.

This he mentions in one of his sermons. He writes to the priests of Hippo about his staying with his hermits, and of their excellence.

BE-cause þat Simpliciane with his holy exhortaciones had broght Augustin on-to þe feith, þerfor had Augustin grete recors on-to him, most special aftir his baptem. For of þis same Simpliciane took he þe forme of an habite which his heremytes 16 vused aftirward, and he eke. And nowt only þe habite but þe maneʁ of holy *conuersacioñ* lerned he of þe same Simpliciane rith as he sey with his eyne. The forme of þis habite is touched in his bokes, wher is seid þat þe habite was schape lich a crosse, and girt 20 aboue with a girdil which had no barres, and aft was of blak colour þat he schuld neuyr forgete who þat he was hethen sumtyme and lyued in þe blaknesse of synne. Off þis informacioñ which he receyued of Sympliciane spekith him-selue in a *sermone* þat he 24 mad and it begynnyth: In *omnibus operibus vestris &c.* Thus he wrytith þere on-to þe prestis which were gadered be him in þe monasterye at Ypone, he dwellyng in desert as for a tyme with his hermytes: What is þe cause þat 3e grucch for I abood stille with 28 myn heremites aft pese estern halidayes? It plesed me as for þis tyme to departe fro 3ou and dwelle with hem, whom, as I haue said often, I haue founden swech as I desire. Whi are 3e troubled? Be not þei very pore men in Crist, and for his loue 32 haue for || sakyn al þis world? Be not þei very buxum on-to aft my comaundmentis? And in þe forme of good lyf þei ar fer be-for

Leaf 24.

30w. For be her good examplis was I turned on-to þe rith feith. He has
 Euyr haue I loued hem, and euyr haue I desired for to folow heſ always loved
 holy *conuersacioñ*. Be þat goodman Simplician, which is amongis them, and by
 4 hem as a foundour, was I broute on-to cristendam and lerned in þe one of their
 feith. Wherfor be 3e not heuy of myn absens. Do thoo þingis founders,
 which are plesaunt on-to me, and I schal be with 3ou aft dayes Simplician,
 on-to þe worldes ende. he was brought to the faith.

[CHAPTER XXI.]

8 ¶ Who Augustin went on-to Simpliciane, and Simpliciane graunted him xij heremites which went with him to Affrik. xxj.

AFTIR þis his moder Monicha desired þat he and sche schuld Monica now
 go hom a-geyn on-to heſ owne cuntre and leue Melan and leave Italy.
 12 aft Itale, for sche had aft hir desire which sche desired in þis
 world whan sche wist þat he was a trewe cristen man. Tho went Then
 he to Simpliciane and prayed him in most special maner to graunt Augustine
 certeyn persones of his selauchip which he wold lede on-to his went to
 16 cuntre, as he saide, and leue pere with hem in holy *conuersacioñ*. Simplician
 Simpliciane was ful glad of his desiſ and graunted him xij þe and asked
 moost proued men in þarþithnesse of aft þat college. So he and for men
 his moder and þese xij, with fouſ of his frendis, Nebridius, Euodius, with whom
 20 Alipius & Poncianus, mad hem redy to go to þe see, wheſ þei schuld to found a
 schippe. Off þis mater spekith þis same glorious doctouſ in a fellowship,
 sermon which he mad of iij gendres of munkys; þus begynnyth and was given
 þe sermone: Vt nobis per litteras, and þus writith he pere: These twelve of
 24 be þe þarþite men to whom I drow mech in tyme of myn errouſ, Simplician's
 þe whom eke I receyued þe lith of my feith, & for þe fame of holiest men.
 her holinesse was I baptizyd in Crist. For at þe comaundment These, with
 of my moder and desire of my frendis I went on-to þat god fader his four
 28 Simpliciane, and desired of him certeyn persones of his selauchip, friends, went
 þat we schuld leue to-gidyr in þe boundes of charite at hom in my with him to
 cuntſ. And he, ful faderly, whan he sey me wepe for swem þat Africa. Of
 I had whan I schuld depart fro him, graunted me þe same men this he tells
 32 which I desired. But whi, hope 3e, þat he graunted on-to me þis in one of his
 selauchip so redyly? For he knew wel þat my desiſ was to edifie sermons,
 a monasterie in Affrik in which we schuld dwelle, folowyng þe Leaf 24,
 back.

saying that
 Simplician
 granted his
 request so
 readily
 because he
 knew that
 he wanted
 to found a
 monastery in
 Africa.

steppis of þe apostoles, *specialy* in forsaking of worldly richesse and in chois of wilful pouerte. Of þe men which I led with me fro Simpliciane in-to Affrik, þese be þe names: Anastasius, Fabianus, Seuerus, Nicholaus, Dorotheus, Ysaac, Nichostratus, 4

The names of Augustine's first monks.

Of Vitalis he speaks in 'De Verbis Domini et Apostoli,'

Paulus, Arillus, Stephanus, Iacobus & Vitalis. Off þis Vitalis speketh he *specialy* in a book cleped, *De Verbis Domini & Apostoli*, in þe *sermone* lxxxiiij which beginnyth þus: Beati apostoli *epistola*, where he tellith þat þis Vitalis was an huscher 8 of gramer in Melan or þat tyme which he cam to þe skole of Simpliciane. So happed him to fynde a grete bagg of gold þat a marchaunt had lost. And a-non, as he had found it, he sette up scrowes¹ on certeyn gates in Melan, þat what man cowde telle 12 very toknes schuld haue his gold a-geyn. The man cam þat had rith þerto and told him þe very toknes, & he delyuered him his gold with[-oute] ony delay. Tho þat ¶ man þat had lost þis mony sey þe treuth of þe fynder, profered him for his labour xxs; 16

Leaf 25.

and refused to take reward,

Vitalus wold non receyue. He profered him xs, and þan vs, & euyr he refused it. He þat had lost þe mony was in partye wroth with þe fynder for he wold not take for his labour, þrew down þe bagge, saying on þis maner: I lost nowt, take þou al. 20

but was forced to, and gave it to poor men.

So was þis Vitalis compelled in partie to receyue þis vs as for his labour, and he a-non gaue it to pore men, kepand to him-selue no part. For þis good dede praiseth Seint Augustin þis man, and for þis dede writith he here a comoun *proposicion* mech used in þe 24 decrees: Quicquid inuenisti & non reddisti rapuisti. This is to sey in oure tonge: What-so-euer þou fyndist and gyuyst not a-geyn, þou stelist.

Of this Augustine writes,

[CHAPTER XXII.]

¶ Who Augustin with all þis meny went to Rome to take þe se 28 in Hostia fast by Rome & whi he taried þer. xxij.

Monica was as a mother not only to Augustine but to all his friends,

TO all þis felauchip þus gadered in feer was Monicha a very moder, as goodly and as frendly to hem all as þouȝ sche had be moder to hem alle, and eke as *seruyseable* on-to hem as 32

¹ sel crossed through.

pouȝ sche had be doutir on-to hem. Fro Melan he went to Rome and served
 be Tussie, whē he fond many heremites dwellyng in wodes and in them as
 feldis, euene sette in þe same purpos in which he was sette. Alle though she
 had been
 4 þese men for þe moost partie he visite with swete exhortaciō of their
 ouȝ Lord, with which both he and þei wē ful vertuously refreschid. When
 Than cam he to Rome, and pere herd he mech noyse of þe Manichees Augustine
 reached
 which wē in Rome at þat tyme, teching here errouris ful pryuyly, Rome he
 wrote 'De
 Moribus
 8 be nyth specialy, || for aspying. There at þe prayer of cristen Leaf 25,
 men be mad too bokys. On hith *De Moribus Manicheorum*, the back.
 opir hith *De Moribus Ecclesie Catholice*. This is to sey in English, Manichaeo-
 of þe maneris of Manicheis, and of þe maneris of hem þat be in þe rum' and 'De
 Moribus
 12 cristen feith. In on of þese bokes tellith he þat þe Manicheis held Ecclesiae
 Catholicae,'
 heȝ skoles be nyth, and pedir cam both men and women, and aȝ in one of
 sodeynly aftir þe lesson, þe lith schuld be blow out and þan schuld he tells how
 þei pley, as Wiclif disciples played, Sistir me nedith. In þis cyte the Mani-
 chaeans held
 16 eke, or he went ouȝr þe se, mad he þe book of which we spoke by night
 and played
 be-fore; it is cleped þe book of þe quantite of þe soule, which is Sister me
 needeth,'
 mad¹ be maner of a dialoge be-twix him and his son Adeodatus, in like Wyclif's
 disciples,
 which book many sotil pinggis ar touchid which long not to þis
 20 maneȝ of wryting þat is cleped narratyf. In þis same cite and Here also he
 wrote 'De
 þis same tyme eke mad he a notable book þat is cleped *De Libero Quantitate*
Arbitrio, þat is to sey, of þe fre choys þat a man hath to good or Animae' and
 'De Libero
 to euele. This book was mad in maner a-geyn þe Manicheis, for Arbitrio,' also
 against the
 24 heȝ he determineth a-gayn hem þat aȝ euele spryngith of þis fre Mani-
 chaeans.
 choys, for þei seid þat euele was coeterne with God; so þei put to
 pingis coeterne, on called þei good, þe opir euele. All þis ping
 witnesseth him-selue in his first book of his *Retractaciones*.

[CHAPTER XXIII.]

28 ¶ Who þei went aȝ in fere fro Rome in-to Hostie. cap. xxiiij.

THUS aȝ ping sped at Rome for which cristen men had Then all his
 party went to
 required him in defens of ouȝ feith, with aȝ his felauchip Ostia, the
 port of Rome.
 || he went forth to Hostie. Hostie is a fayȝ town xvj myle fro Leaf 26.
 32 Rome where þat Tibir rennyth in-to þe se, for *Hostium* in þe
 Latyn tonge is a doȝ, and þat is clepid so as a doȝ of þe se. Ther

¹ be mad *crossed through in red*.

One day he
and Monica,
leaning out
of a window,
lifted up their
hearts in
contempla-
tion and fell
into spiritual
communion.

pei abood þe wynd and mad hem redy for to sayle. So up-on
a day, as his moder and he stood lenyng out at a wyndown and
lokyng in a gardeyn which longid on-to her, in fer fro pres of
puple þus a-lone, þei too talked ful sobirly of þe euyr-lestyn lif ⁴
which is ordeyned for blessid soules. Thei talked so long þerof
and lyft ¹ up her hertis in contemplacion of þat holy place, þat þei
had for-gete in maner þis world and all erdly þing, so weþ þei
rauschid with ² her holy wordis. Thei stood stille both a grete 8
while and þout swech þingis as þei coude not vttyr, and eke ageyn
in ³ her holy comunicacion þei fell. Tho saide sche on-to hir son
swech maner wordis: Son, as to my part, I telle I haue no delecta-
cion in no maner þing þat is in þis world. What I schal do in þis 12
world, or why þat I am here so longe, I wote not verly. Sumtyme
I desired to abyde þat I schuld se þe a trew cristen man or I deyd.
God hath graunted me þat and mech moþr, for I se þe now nowt
only a cristen man, but I se þe ⁴ a special seruauent of God, for þou 16
hast despised all worldly felicitye. This saide sche to hir son with
ful sobir chere, and with-inne v. dayes aftir sche fel in a feuer,
which feuer encreased so sore up-on hir þat in maner as for a tyme
it had a-wey hir wittis. And whan sche was restored a-geyn to hir 20
wittis sche lokid on hir son, and þus sayd on-to him: Wher was I?
Thei þat || stood a-bout were al astoynded, and answered not. Than
spak sche a-gayn in þis maner: Ley þis body whan I am ded in
what place 3e wil; haue no besynesse in no maner wher it schal be 24
byryed. O þing I pray 3ou of specialte, wher-euer 3e be, at ony
aucter wher 3e schal ministir þe holy sacrament, in þat place haue
of me sum special mynd. Sche had forgetyn, as Augustin tellith,
al her cuntir and þe byrying of hir husbond which was mad ful 28
costly and a space left for hir wher sche schuld ly. For a litil
be-for her seknesse þei þat weþ aboute hir, aftir grete communica-
cion of þe contempte of þe world and ⁵ of desire of good deth, þei
inqwryd of hir if sche was not aferd for to deye so fer fro hir 32
cuntir; sche answered to hem rith þus: No-þing is fer fro God.
I am no-þing a-ferd þat God schuld not knowe fro whens he schuld

Soon after-
wards a fever
took her,
and she lost
conscious-
ness, but
recovered
for a time,
and gave
those about
her instruc-

Leaf 26,
back.

tions as
to her burial
and their
remembrance
of her.

She was not
afraid to die,

¹ MS. left with y written over in red.

² MS. with with, the first crossed through in red.

³ MS. in heli her; heli dotted underneath.

⁴ inserted in red above.

⁵ MS. and and; the first crossed through in red.

reise me. So þe ix day aftir þe seknesse took hiȝ, þat religious soule, þat meke soule, was losed fro þe body, þe ȝere of hir age iij, þe ȝere of Augustyn age xxxiij. And many noble men and religious
 4 women cam to hir exequies, as hir son tellith [in] þe ix book of his Confessiones. Thus was sche biried at Hostie and lay þere a m^t ȝer and mo^r or sche was translate to Rome.

and her soul was released in the fifty-sixth year of her age, as we read in the 'Confessions'. She was buried at Ostia.

[CHAPTER XXIV.]

¶ The comendaciōn & þe orison of Augustin for his moder.
 8 xxxiij.

IN þe nynt book of his Confessiones, in þe last ende, þere touchith he þe deth of his modir and þe grete compleynt mad for hiȝ both be opir men and be him. Thus aftir opir
 12 pingis he seith of hir: Thi seruauzt, Lord, whom || þou hast now take on-to þi mercy, as þou knowist & as I be-leue, aftir þat tyme pat sche had take þi feith and þi baptem, sche defouled
 neuer hir lippis with no vnclennesse which schuld be offense
 16 on-to þi lordchip; no lesingis weȝ founde in hir tonge, no slaunder, no vice which longith on-to þat membir. Thou saide, Lord, þat what man with angri hert said on-to his broþir eneie, or cleped him fool, was gilty on-to þe peyne of helle. Here me, Lord, now
 20 clepyng on-to þi grace for my moder which stant in þi grace. Heȝ me for þe medecyne of þoo woundis which þi son souered in his body for þe helth of ouȝ soules. Forgif hir all þe trespas
 with which sche offendid þe in þout, word, or werk. Entyr not
 24 with hir in-to þi dom. Lete þi mercy flete aboue þi dom. I hope verly þat þou hast doo now al þat I pray þe, but ȝet alowe my good wil which i offer on-to þe for hir as a deute of hir child. Sche bond hir soule on-to þe prys of thi blod whil
 28 sche lyued, for þere was no day left but sche wold be present where þe sacrifice and þe memory of þi holy blod schuld be had in mynde. Inspire, Lord, all þe rederes of þis book þat, in þe sacrament of þe aucter, þei may haue of þe soules of Patrik,
 32 my fader, and Monicha, my moder, deuoute mynde, be whos flesch I was brout forth on-to þis wor[ld]. Many opir holy conceytes hath Augustin heȝ if we had tyme to reherse hem.

In his 'Confessions' he tells of the complaint

Leaf 27. made at her death.

Augustine says her words were pure,

and asks God to give her grace

and forgive her.

She was pious whil she lived,

and her son asks all readers to think of her at sacrament.

¹ MS. word.

[CHAPTER XXV.]

¶ Affir deth of his moder who he went in-to Cartage with his felauchip. **cap. xxv.**

After his mother's death Au-

Leaf 27, back.

gustine went to Carthage, a great port, and lived in the house of Innocent, who, through Augustine, was healed of a sore,

Whanū his moder was ded and byried at Hostie, as we seid be-foſ, with þe next wynd he and his felauchip sailed streit 4
 || on-to Cartage, which was a grete cite and strong, and mech named in þe world, specialy amongis marchaundis. I haue mynd þat I haue red in Augustin bokes, I wot not now wheſ, þat all marchaundise and al maner makyng of schippis be-gan þeſ. Theſ 8
 weſ þei herborowid in a worthi mannes hous; þei cleped him Innocent. This same Innocent, swech tyme as Augustin was pere, had a greuous soſ, which soſ myth not be hol, as þe lech said, with-uten þat it weſ slitte. The man was weyk and dred 12
 mech þe knyf. So Augustin, meued of very compassion, prayed deuoutly to God for helth of his hoost, and sodeynly he was hool. Theſ was gret merueyle of hem þat dwelt aboute, but þei all with grete deuocion pankid¹ God of his werkis. Of þis same 16
 myracle don at Cartage spekith Augustin in þe xxij book of þe Cite of God, ²so seſ² as þouȝ a-nopir man had do þe same. Fro Cartage went þei hom to þe houses and³ feldis þat longid on-to Augustin of herytage. Thus leued þei alle of þo godis which 20
 weſ left him be his frendis, not vsyng husbandry but seld, now o part now an-opir, for þei leued all be þat possession ny iij zere.⁴ Augustin had take zet non ordres, but brout with him certeyn prestis a-mongis poo heremites which he had of Simpliciane, and 24
 þei all folowyng þe steppes of þe apostoles, dwelt to-gidir in on hous with o soule in prayer and fasting, || and he him-selue, swech pingis as God had schewid to him, vttered it to opir men in writyng and teching, to her gret lernyng. 28

Leaf 28.

[CHAPTER XXVI.]

¶ What bokes he mad whil he leued þus in his owne possession in þe town of Tagatenses. **cap. xxvj.**

At Tagaste he wrote
 'De Genesi'

DWELLYNG þus in his owne possession he wrot too bokes ageyn þe Manicheis, & þese cleped he De Genesi, for pere 32
 tretith he mech of þe werkis of ouſ Lord which he wrot in þe

¹ o and a stroke crossed through.

² ad in text; and in margin.

²⁻² in margin.

⁴ Thus crossed through.

begynnyng of þe world. Ther al-so mad he an ende of vj bokes of Musik wech he be-gan at Melan. The first v. bokes ar not redyly founde, þe sexte is had wheȝ he tretith who we may ascende in owȝ vndirstanding fro bodely and chaungable noumbres on-to goostly and permanent, wech permanent noumbres be in þat treuth which is God. So he concludeth þat þoo inuisibil þingis which be¹ in heuene ar vndirstand þe bettir for knowlech of bodely þingis wech God⁸ mad in erde. He seith ferpermoȝ þat þouȝ þer be certeyn men heȝ in erde þat haue so dul wit þat þei can-not vndirstand þis mater, ȝet if þei kepe treuly þe cristen feith, þei schul sumtyme se all þese þingis, & fele hem in swech sikirnesse þat þei may not¹² fayle. He seith eke þat summe men þat haue sotil wittis and vndirstand þis wel I-now, if it be so þat þei despise Crist, for al her² sotil kunnyng, þei schal be da[m]pned in hell. In þat same tyme eke, mad he a-nopir book þat is entituled þe³ bok Of þe¹⁶ Maistir. Þis bok is⁴ ¶ in maner of a dialoge be-twix him and his son, for sone aftir þe bok was mad his son deyid. In þis book he seith þat þere is no very mayster to tech men þe treuth but God alone. That same tyme eke he mad a-nopir book wech²⁰ he nameth De Vera Religione, wheȝ he tretith þat þere is no trewe ne very religion in al þe world but in þe cristen feith.

and 'De Musica', five books of which are rare; in the sixth he treats of earthly things as symbolical of heavenly,

knowledge of which cannot save despisers of Christ.

Leaf 28, back.

He wrote also 'De Vera Religione'.

[CHAPTER XXVII.]

¶ What was þe cause whi he went first to Ypone. xxvij.

THUS lyued ouȝ maystir in holy study and contemplacion so þat his fame be-gan to sprede, what lyf he held and²⁴ what doctrine he comuned to hem þat cam on-to hym,⁵ so þat þe lith of his doctrine myth not be hid but raper spred him-selue þorw þe cuntȝ. Of him herd a certeyn rych man þat dwelt þat tyme at Ypone⁶ swech meruelous tydyngis þat þe man was gretly²⁸ stered to se him a[n]d⁷ speke with him. For wech cause he sent messengeris and letteris on-to Augustin, in wech letteris he comendid gretly his kunnyng and special his deuocion, þat he

So he lived at Tagaste,

till a rich man who had heard of his fame desired to see him,

¹ inserted above.

² r afterwards inserted.

³ a letter crossed through.

⁴ MS. is is.

⁵ MS. hem with y written above.

⁶ part of swech written and crossed through.

⁷ MS. ad.

and asked Augustine to go to Hippo, for he was ready to follow him. Augustine went,

was only zoue to lernyng and good lyf, for which exercise he had despised al þis worldly felicitye. This man wrote ferþermo^r þat if he wold com to Ypone he was redy to forsake al þe couetyse of worldly possession and folow his steppes in þe wey of God. 4 For þis cause Augustyn consented on-to þe man, hauyng¹ a grete desire to wynne swech a soule to Goddis seruyse which was so defouled in worldly vanyte. A-nopir cause was þere eke, for Augustyn poutz he schuld lyue þere in mo^r quiete contemplacion 8

Leaf 29.

having the purpose also of building a monastery, and met the man, who, however, was not then converted.

Of this Augustine speaks in one of his sermons,

made after he was a bishop.

þan at hom amongis his kynrod and aqueyntauns. ¶ For he is in very purpos to edifie a monastery and to lyue þerin with his brether aftir þe forme and þe ordinauns of þe aposteles. Thus is he come to Ypone, and þe man þat sent aftir him receyued 12 him ful worshipfully, but þe principal cause which Augustin supposed to spede, þat failed. For þe man herd deuoutly aftir hise wordes but to þe very contempt of riches coude he not bring him as zet. Summe men suppose þat he cam to þat ende 16 aftirward, for, as þei sey, it myth not renne in veyn, þe labour þat ou^r Lord purveyid in so swete a vessel. That þese to þingis we^r þe cause why þat Augustin went on-to Ypone, he witnessith him-selue in a sermone intituled Of þe Comon^d Lif of Clerkis, wher^e 20 he seith þus : I, þat with þe grete mercy of God, ze se now zou^r bischop, I cam zong on-to þis cite, and many of zow knowe. I soute þat tyme a conuenient place where I schuld make a monasterie, to lyue þere with my bretherin. I cam eke on-to 24 þis cite for to wynne my frend on-to God, þat he schuld lyue with us eke in þe monasterie. Me-pout at þat tyme a sikir comyng on-to þis cite, be-cause þei had a bischop. For þat place which had non I refused as suspecte, þat I schuld not 28 be chose.

[CHAPTER XXVIII.]

¶ Who he edified a monastery in desert for him and certeyn heremites. xxviii.

At Hippo he made the acquaintance of Bishop Valerius,

H E had not longe dwelt at Ypone or he fel in² aqweyntauns 32 of Valery, bischop þan of þat cite. This Valerie was a ful goodly man, fre-hertet and namely on-to straungeris. So

¹ MS. haue, e crossed and yng written over in red.

² q crossed through.

- Augustin, not fer fro þe cite þorw his fauou^r, edified a monasterie in desert, ¶ and sowt all þe wodes aboute, for all þe heremites which he myth fynde he gadered in-to o congregacion, as he
- 4 witnessith in a sermon writyn on-to þe prestes of Ypone and alleggid be-fore, wher he seith þus: As 3e know, I cam on-to þis cyte with my welbeloued frendis Euodio, Simplicio, Alipio, Nebridio & Anastasio. I cam hidir with a maner of a sikirnesse,
- 8 for I wist wel þat þe good fader Valerius was bischop her. I cam hidyr, not for to haue powere ouyr 3ou in dignite, but for to dwelle as an outcast in þe hous of ou^r Lord all þe dayes of my lyf. I cam hidir, not for to receyue seruysse of oþer men, but for to
- 12 lyve¹ pesibily in desert with my breperin. I brout no richesse with me, but fauoured with þe grace of ou^r Lord and with þe good help of þe old man Valerie, I mad a monasterie here in desert with grete labour and bisnesse, which monasterie stant
- 16 alone fer fro þe puple, and with grete pout I haue gadered pere seruauntes of God which dwelt alone, disparplied be þe wodes, and pere begunne we for to lyue after þe maner and þe forme of þe aposteles lif, þat all ou^r godis schul go in comon and no
- 20 man haue no maner þing propir to him-selue. Thus lyue þei² in prayer, and wecch, and fasting, & many oþer vertues mo^r þan we may now expresse. That þis good old bischop gaue fauour and god on-to edifyng³ of þis first monasterie witnessith Augustin
- 24 eke in þe forsaid sermone, Vt nobis per litteras, wher he seith þus on-to þo same heremites: 3e be my vyne, chosen of me, sette in þe myddis of þe cherech, as þou3 it ¶ were in þe myddis of paradys. This vyne haue I, in þe vertu of God, gadered-to-gydyr,
- 28 and werkmen haue I sette⁴ pere þat þei schuld trauayle and bryng forth frute in her tyme. To þis vyne I haue chose 3ou, to þis heritage I haue gadered 3ou, with þe fauour of þe holy man Valery, which of þe cherech godis 3aue me grete plente to
- 32 þe edificacion of my monastery, for my patrimonie myth not suffise to þe⁵ grete expense and he had not holpe me.

Leaf 29,
back.

through whose favour he edified a monastery in the desert and near the city, as he tells in a sermon. He went to Hippo for humility and not for dignity.

and in his monastery were gathered the hermits from the woods,

who passed their time in watching and fasting.

In his sermon he speaks of the help of Valerius,
Leaf 30.

who gave him goods of the church.

¹ word wrongly written and altered in red.

² in margin in red.

³ MS. edificeng with y written over.

⁴ þidir crossed through.

⁵ added in red in margin.

[CHAPTER XXIX.]

¶ Of þe noumyr of þo heremytes which he gadered, and of her holy conuersacion. **capitulum xxix.**

The hermits thus gathered together were the beginning of the order of the Hermits of St. Augustine.

From anchorites they became cenobites,

and followed more nearly the apostolic ideal than any of their predecessors.

Leaf 30, back.

The habit of this order was a black cope.

Augustine contrasted his gaudy priests with his simple hermits, for whom he made a book of rules called the 'Margarites of Paradise'.

IN þis same monastery Augustin, or he were prest, gadered a grete noumyr of heremites which lyued, as we sayde ⁴ be-foʀ, aftir þe forme and þe ordinauns of þe apostoles, and he heʀ¹ began þat ordʀ which we clepe at þis day, and þe cherch of Rome clepith hem þe same in all þe bullis of heʀ pʀeuylegis, þe ordʀ of þe heremites of Seynt Augustyn. First dwelt þei ⁸ in dyuers wodes, heʀ on and þere anoper, and euerych of hem lyued as hym lyked tyl þat ouʀ auctouʀ gadered hem to-gidyr & mad of anachorites cenobites. He spekith him-selue ² of hem ² in þe *sermone* often rehersed, þus: I cam in-to Affrik, my good ¹² modyr ded, & edified, as ʒe se, a monastery in desert ferʀ fro dwell- yng of men. And blessed be God, I haue gadered þere a noumbir of breþerin whos hertis are so inspired with gostly lith þat not only þei be foloweris of holy faderis which lyued in solitarie ¹⁶ lif, but now þei folow þe noble steppes of þe aposteles, for al þing is comon on-to hem. Many faderis weʀ be-foʀ me whom for to folow is ful profitable, but non of hem went nyher þe apostoles lif þan I. Therfoʀ || may I sey þat I am fader and hed ²⁰ of ʒou all. The habite of þis ordʀ was a blak cope girt with a girdil of ledir with-outen ony barʀ, as he witnessith in þe forsaid *sermone*, hauyng pese wordes on-to þe prestis þat dwelt in þe monasterie: Go to myn heremites and lerne of hem to be ²⁴ meke of hert, pore of spirit, and childyrn of obediens. Loke if ʒe be swech as þei be. Wold God ʒe were swech as I fynde hem. ʒe be renneres a-boute þe cyte; and þei fle þe sith of men. ʒe be arayed with dyuers colouris and dyuers furris; þei ²⁸ are content with a blak cloth. ʒe haue girdilis lich knyts; and þei with þongis of chamel skynns, as Hely and Ion, go ³ girt in heʀ lendes. To pese same heremites mad he a book of certeyn reules, who þei schuld lyue, which reules he cleped þe Margarites of ³² Paradise, and þei be comprehendid in þe first *sermone* þat he

¹ in red in margin.

²⁻² added above in red.

³ I crossed through.

mad to hem¹ which sermone beginnyth, *Fratres mei & leticia cordis mei*. Many of þo same put he aftirward in his reule which he called a *Merour* as² a man may sone perseyue.

compre-
hended in
his first
sermon to
them.

[CHAPTER XXX.]

4 ¶ Who Augustin was chose prest of þe monasterie vnder Valery þe bischop, to haue þe reule of þe cherch. **xxx.**

IN þis same tyme þe prest of þe cherch at Ypone was ded, and þis Valerius gadered þe puple and þe clergie to ordeyn a new successour which schuld be³ al þe charge of þe cherch, for þe bischop was old and myth not labour; he was alsoo a Grek of birth³ and coude not parfitly þe langage of þat cuntre. A-mongis all opir Valery sent for Augustin, and before all þe puple sayde it was þe custom || þat þei schuld haue þe chois, but neuer-þe-lasse⁴, þe puple knew wel be certeyn toknes þat he wold preferre Augustin to þis dignite. Augustin be-cause he had take zet non ordres stood a-mongis þe puple in a maner of a sikyrnesse, as he þout þat no man schuld chese him be-cause he was not in ord^r. Thus as he stood, sodeynly all þe puple chase him with o voys, leynd handis upon hym, and as þe maner was, presented him on-to þe bischop. He wepte, and with-drow him merueyling sore þat þei we^r þus set on him, allegging þe perel of þat dignite to haue gouernauns of so grete a puple; but þe mo^r he refused it þe mo^r þei desired him, and cryed for þat Augustin schuld be her prest. Thus was he brout on-to þe bischop, and he, with ful grete reuerens and deuocion, gaf him his ordres. Aftir he was þus mad prest of þe cherch he dwelled stille with his heremites whos felauchip he had euer desired, but þe bischop say wel þat it was ouyr fer^r fro þe cite eyr for to go to and fro, and þe occupacion of þe cherch was grete, þe desi^r eke of Augustin euer for to be with his heremites, of grete discrecion ordeyned þis mene which fulfillid⁵ both þingis, þat is to seye, þat⁶ þe cherch schuld be wel seruyd with þe presens of

The priest of
the church
at Hippo
being dead,

Valerius
asked the
people to
choose a
successor,
Leaf 31.

and they all
cried out for
Augustine.

He wept and
refused,

but they
insisted, and
he was
invested by
Valerius.
Yet when he
was priest he
dwelt still
with his
hermits.

¹ MS. to hem to hem, *the first crossed through in red.*

² and *crossed through and as written over in red.* ³ h added in red.

⁴ pe-lasse added above in red. ⁵ fulfill in text, llid in red in margin.

⁶ t added in red.

So that the church might be served, therefore, Valerius had a new place made near the monastery, where some of the hermits from

Leaf 31, back.

the first place, and others, might dwell with Augustine.

This is told in two of his sermons.

Augustin, and eke he schuld not be fer fro his welbeloued heremites. The mene was þis, þat a fayr place schuld be mad fast be þe monasterie and certeyn¹ heremites schuld be chose fro þe first place and dwell in þe secund with which ouȝ Augustin myȝt⁴ speke whan he list. This was fulfillid in-dede, and summe of þe best of þis first² monasterie³ weȝ drawe to þis secund, and Augustin gadered to heȝ noubir mo owt of ȝ þe world, not lewid men but clerkys and lerned men; and þere sette he hem in þe same reule⁸ þat þe first monastery had, þat þei schuld lyue in comon, and no man to haue noping propir to him-self. This same processe writith þis doctour ful pleyntly in a sermone De Communi Vita Clericorum, allegged be-fore, and in a-nopir sermon to þe prestis of 12 Ypone begynnyng, In omnibus operibus uestreis.

[CHAPTER XXXI.]

¶ Who Augustin lerned þese men of þe secund monasterie, & who he prechid eke in presens of his bischop. **Capitulum xxxj.**

Augustine taught the fellows of this second monastery divinity, that they might preach to the people.

THESE men þus chosen to þe secund monasterye studied in 16 dyuy[ni]te⁴ and in morall bokes at þe comaundment of her maystir, for he lerned hem so þat þei schuld come to þe cite to preche þe puple & edifye hem with Goddis word. The bischop Valery, seyng þe grete cunnyng of Augustin, and eke þe grete²⁰ desiȝr þat he had to preche þe word of God, þankid God often sithe þat he had sent him in his age so good a vikeȝ. For, as he seid to þe puple, his prayer was herd which he had long prayed, þat God schuld send him swech a man þat myȝt edifie his puple both with²⁴ exaumples and doctryne. For he him-self was not rith redy to swech þingis, for he was not gretly letteryd, and eke born he was of þe Grek tonge and coude not mech skil on Latyn bokes which weȝ vsed most in þe prouynce of Cartage. Wherfor he graunted²⁸ Augustin leue a-geyn þe custom of þe cherchis of Affrik to prech in þe cherch in his presens. For which þing many opir bischoppis grucchid a-geyn þis new custom, be he rowt not, ne sette no piyse

Valerius, who was of the Greek tongue and did not much understand Latin, allowed Augustine to preach in his presence,—a practice against custom,

¹ MS. her crossed through.

² added in red at margin.

³ wat crossed through.

⁴ MS. dynyte with contraction mark over first y.

- be swech grucching tongis þe whilis þat Augustin supplied¹ swech good || werkis which he coude not do him-selue. For be þe prechyng of Augustin many soules were goten to God. He ferd lich a gret lith sette all on hy, þat all men in þe grete hous of our Lord² had direccion in her werkys be his schynyng. This ensauple ran oute þorw þe lond of Affrik, þat þo prestis which weŕ wel-lerned men had leue to preche in presens of her bischoppis. And as we saide be-fore, Augustin gat leue of Valery þat³ þese heremites which dwelt in þe secund monastery were admitted to preche and schryue, not alle, but þoo which were lerned in diuinite and custumablely vsed in good lyf. This witnessith he in þat sermone often alleggid, *Vt bene nostis*, where he seith þus: Tho bretherin sette in þe monasterie which ouŕ good fader Valery endewid, þouȝ it be so þat þei dwelle not in þe cite, be-cause heŕ fame was⁴ mech boŕ a-mongis þe puple, þerfor haue I ordeyned þat þei⁵ schul preche þe word of lif on-to þe puple, and bryng trew soules be heŕ gode ensaumples to Him þat mad al of nowt. Behold who þai deme þe erde and bynde it & lose swech as þei wil euer with þe fauouŕ of God.

Leaf 32.

and by this means many were brought to God. Throughout Africa this example was followed.

Augustine speaks of the preaching of the brethren in the monastery endowed by Valerius, in one of his sermons.

[CHAPTER XXXII.]

- 20 ¶ Who he disputed with a grete heretik clepid *Fortunatus* and conuicte him of heresie. **xxxij.**

- IN þat same tyme þe heresie of þe Manicheis encresid in þe cite of Ypone, þorw labour and doctrine of a grete capteyn of hem cleped *Fortunate*, which had peruerted many soules fro þe trewe feith. For which cause þe best citeceynes requyred heŕ prest, Augustin, to speke with þis *Fortunatus*, & refelle, if he myth, þe heresie with which he had deseyued many soules. Augustyn, 28 which was redy || to answeŕe euery man and for to talk of þe feith, hope and⁶ charite which weŕ plenteuously with-inne him, forsok not þis conflicte, but obeied rydily heŕ peticioŕ, inqwyring of hem if *Fortunate* wold consente to þis dede. Tho went þei to *Fortunate*, 32 and reqwyrid him with swech instauns þat he myth not denye heŕ

At that time the Manichean heresy was advanced in Hippo by *Fortunatus*, and the people asked Augustine to contest him.

Leaf 32, back.

¹ a character crossed through.² in red in margin.³ þ and a stroke crossed through.⁴ w crossed through.⁵ added above in red.⁶ w crossed through.

Augustine met him and had notaries to record his words.

The controversy lasted two days, and was on the origin of evil.

Fortunatus was vanquished by Augustine and fled. This is all recorded in a book.

At this time, too, he made a book on

Leaf 33.

the Sermon on the Mount.

desir. Thus is þe day come of þis comunicaciō; grete puple is gadered and notaries sette on both sides which schuld report treuly þe wordis þat weʳ saide. For þis was euyr þe practik of Augustin whan he schuld dispute with ony heretik, to write heʳ wordes, þat 4 þei schuld not denye o tyme which þei graunted anoper tyme. Too dayes lested þis disceptaciō. The question disputed amongis hem was þis, Fro whens þat euel comth. Augustin held þis opinion, þat euel be-gynnyth in a man rith of his fre choys, for 8 þere schuld no euel be in him but he wold. Fortunate held þat euel was a natuʳ coeterne with God, þat is to sey, euene as God hath be, euyr so hath þat natuʳ euele¹ euyr be. In þis disputaciō þis Fortunat coude not hurt Augustin with² non argument, ne his 12 owne opinione coude he not defende, so faylyng in his answeres & foule aschamed, he fled oute of þe cuntre, and þat heresie which³ he held³ fel fro euery mannes hert. This act sette Seynt Augustin in a book, þat men aftirward schuld knowe þe conflict be-twix hem. 16 In þis same tyme mad he anopir book which he clepith Of þe⁴ Sermon of Crist saide in þe hiff, where he hath a notable exposicion up-on þe Pater-Noster, || for þat same is a grete part of þat sermon 20 which Crist sayde in þe hiff. Thus prechid þat nobil prest, Augustin, 20 with grete auctorite distroyed heresie and planted new religiō, so þat his name⁵ was spred þorw þe lond.

[CHAPTER XXXIII.]

¶ Who Augustyn was chose bischop Vale[r]y lyuyng in þat see. cap. xxxiiij.

24

All this time Valerius feared that Augustine might be appointed bishop in another city, and therefore wrote to the bishop of Carthage,

AMongis all þe ioye þat þis bischop Valery had for ouʳ Lord had sent him swech a preest, he caute with þat a gret feʳ, and in partye a gelosie, þat Augustyn schuld not go fro hym, and be chose a bischop in a-noper cyte. For þat same had he do or 28 þis tyme had not Valery sent him owt of þe weye, wenyng to many men þat he schuld not sone come a-geyn. For þis cause he sent priuy letterys to þe bischop of Cartage, primate of þat lond,

¹ u crossed through.

²⁻³ in margin in red.

² o crossed through.

⁴ ex crossed through.

⁵ added above in red.

- pat Augustyn schuld be promoted to pis dignite, in which *lettres* asking for his appointment in Hippo.
 he alleggid his age, his febilnesse, and eke who he was not redy in
 langage to erudicioⁿ of þe puple and destruccioⁿ of heresie as
 4 Augustin was. The bischop of Cartage pat knew Augustin wel
 sent down letteris of confirmacion pat aft̃ pat Valery had reqwyrid
 him he held ferme and stable. This bischop of Cartage was He gathered the primates of Africa at Hippo,
 8 al Numidie, and for him sent Valery, and eke for a-nopir worthi
 man, þei clepid him Megasie, bischop of a cite clepid Orilamense;
 mo bischoppis sent he for and clerkys to Ypone, and whan þei were
 gadered to-gidyr, be-fore þe puple sodeynly he vttr his desire pat and there asked that Augustine
 12 Augustin schuld be bischop and þei both schuld lyue to-gidyr in
 comon^d of þe || ¹ cherchis good. The puple, whan þei herd pis, þei Leaf 33, back.
 þankid God heyly and with o uoys þei cryed pat Augustyn schuld
 be bischop. He mad grete allegaunce ageyn pis eleccion and seide should be appointed bishop, while he lived.
 16 it was not conuenient pat þei schuld chese a-new, þe old lyuyn^g, but
 for aft̃ pat he coude say, Valerie is desir̃ was fulfillid, and Augustyn
 consecrate, and þe cure leyd only in him. And a-geyn pis maner̃
 of eleccion wrot Seynt Augustyn aftirward to þe court of Rome, pat Augustine demurred, for the appointment was against the statutes of the church,
 20 he schuld be excused of his errour̃, for þere was mad a statute of
 holy cherch in þe counceit̃ at Antioche, pat þere schuld no bischop
 make a-noþer whil he lyued, as it is pleyⁿly conteyned in þe decre^s,
capitulum viij, quaestione 1., episcopo non licet. So Seynt Augustin but the appointment was made.
 24 wold not pat þing do, in him not rithfully schuld not be drawe to
 opir men in ^s ensauple. Thus whan he was bischop with gretter̃
 auctorite and more feruent loue, he prechid þe word of God, nowt
 only in his owne diosise, but wher̃-euyr he was reqwyred, most
 28 specialy wher̃ heresie regned, pidir went he to defende þe feith.

[CHAPTER XXXIV.]

¶ Off þe pird monasterie which he gadered of chanones with-
 inne þe paleys. **cap. xxxiiij.**

- 32 **W**HAÑ he was mad bischop he say weel pat for þe grete Augustine saw that, as a bishop, he must keep a household,
 multitude of causes & þe grete prees of straungeris pat
 daily cam on-to him, he must hold a houshold, and he myth not go

¹ cherchis *wrongly written and crossed through.*² þe secundo *crossed through.*³ *written small above.*

and therefore
he chose
certain good

Leaf 34.

priests to
dwell with
him aus-
terely in a
'college',
whence come
the Canons
called now
Augustinian,

and concern-
ing whom
there is
moved a
question as to
the rule.

This third
monastery is
mentioned in
Augustine's
sermon, and
also the
reason for its
establish-
ment.

**Leaf 34,
back.**

to his refeccion euery day to nepir of pese to monasteries of which we spoke, perfor he chase certeyn prestis of good lyf and gret lettirur to leue with him in pat college, and || po same men bonde to leue vndir obediens, chastite and fro propirte of temporal richesse, 4 as po heremites lyued in pe to monasteries saide be-fore. And owt of pis colege cam pese chanones pat ar called at pis day of ordi of Seint Augustin, pouz it be so pat pei be distincte in oper habite pan¹ pei pat we^r with Seint Augustin, for pei went in dyuers 8 colouris a[n]²d³ furris, as chanones do now in cathedral cherkis. But be-cause pat pese chanones in blak habite kepe mo^r streytly pe reule of Seynt Augustin, as touching pat poynt to lyue in comon, perfor, I suppose, pat pei be nyher Seynt Augustin pan pe 12 othir.³ And perfor is pere meued a question in pe lawe whepir pe chanones of cathedral cherkis be bounde porw-oute pe world for to kepe pe reule of pis doctour which he⁴ mad on-to hem, & it is cleped De Vita Clericorum, or nowt, and pei sey nay p^erto, for 16 be-cause he myth bynde⁵ no cherk but his owne. Wherfor me semeth pat po chanonis which be clepid reguler ar mo^r ny Seint Augustin pan poo pat be clepid seculer. This same glorious doctour in a famous sermone which he mad of pe comon lif of 20 clerkys, and it beginnyth Propter quod nolui & rogavi, makyth mynde of pis pirde monasterie in swech maner wordes: It plesid God for to sey on-to me pat I schuld ascende to hier degre, for aftir pe tyme pat my fame was bore in pe puple, I be-gan to 24 drawe me fro euery place which wanted a bischop. But a seruauit may not sey nay to his lord. Wherefor, whan I was mad bischop, I aspid wel pat I must chere men pat cam on-to me with mete and drynk, for if I ded not, I schuld || be hald on-gentil, and if I led 28 my gestis on-to po monasteries which I haue mad, pe custom schuld not be good, for pe most part of po heremites desire not mech to haue grete conuersacion with pe puple. This was pe cause whi pat I gadered pese clerkis in o colege with-inne pe hous 32 or pe place which longith principaly to the bischoprich. These same wordes hath he in a sermone to pe same prestis of Ypone which be-gynnyth: In omnibus operibus vestris. Many pingis

¹ written wrongly and n written above.

² MS. ad.

³ per crossed through.

⁴ written small above.

⁵ written small above.

myth we plant in here, who þat he loued bettyr þe felauchip of þe heremites þan of þe prestis in þe cathedral cherch, and¹ what grucching þe same prestis made a-geyn þis affeccioñ, but all þis
 4 I ley be-side and wil procede to þe opir part of his lif.

The priests were jealous of the hermits.

[CHAPTER XXXV.]

¶ Who pese heremites wef founde be þe possession of þe cherch and what worthy men grew of his college. **xxxv.**

NOWT only þe prestis of þe colege were founde and fedde with
 8 þe possession of þe cherch, but eke þe heremites had part, þouȝ hef part wef not so² plenteuous as was þe opir. In a
 sermone þat he mad on-to þe same heremites, entitled, Of prayer, he makith mynde of þis mater, and þus he seith: Be not verry of
 12 þouȝ prayer, for ȝe haue bettir leyser to pray þan summe opir haue. ȝe be not ordeyned for to gouerne opir men, but³ for to leue in solitary lyf and deuoute prayer to God. And þat ȝe schuld pray þe more hertly, and not be lettyd with no cold which
 16 schuld withdrawe þouȝ deuocioñ, for þis cause, of swech godes as longe to þe cherch of Ypone, I haue || do mad ȝou clothis & hosyn and schon þerto an hundred and xl, which I wil þat þei be kept in a comon vestiary, þat euery man may haue part as him nedith.
 20 Thus norchid þis noble man pese pore creatures, and on þe othir side þoo persones þat dwelt with him in þe cherch he lerned hem dyuynye, for at euery mel⁴ had þei notable comunicacioñ of holy scriptur, and euer alle þe answers must fynaly come fro Augustin.
 24 Owt of his hous, as we rede, him lyuyng, were chose x bischoppes⁵, men of gret lettirur and of parfith lyf. For many famous men at þoo dayes, seing þe grete perfeccioñ and holy conuersacioñ of þat felauchip which Augustyn had drawe on-to him, forsok all þe
 28 pomp of þe world, com and lyued with him in ful gret perfeccioñ, summe a-mongis þe heremites, summe a-mongis þe prestis, euery man afir þat he sauored. And many of hem, whan þei had be with him ȝeres and were roted in religioñ, with his leue went fro

In one of his sermons, 'Of prayer,' he speaks of the blessedness of hermit-life, and how he cared for the hermits.

Leaf 35.

Others who dwelt with him he taught divinity.

Out of his house ten bishops were chosen, and many famous men joined him,

¹ of crossed through in red.

² written in red above.

³ written in red above.

⁴ written in red in margin.

⁵ s added in red.

and some of
his men
founded
monasteries
in other
lands.

him in-to opir cuntres, mad monasteries, gadered selauchip and so encredid his ordre, not only in Ypone, but porw þe lond, him lyuyng.

[CHAPTER XXXVI.]

¶ Of þe maneres and þe habite of Seynt Augustin aftir he was 4 bischop. **xxxvj.**

In all things
Augustine
was sober
and serious,
exhorting
religious
people, and
cheerful to
secular.
Leaf 35,
back.

THIS same glorious doctour, fader and norcher of clerkys, in his habite, in goyng, in sittyng, in his wordes, contenauns and maneres, was of swech sadnesse þat euery man which cam to 8 his presens was edified be him. To religious men and women he was in his exhortaciones sad and sobir, ȝeuyng hem grete ensaumple who þei schuld do. To othir || seculer men þat were occupied in þe world he was familiar, and in his talkyng had on-to hem in 12 maner of mery langage with stedfast cher of sadnesse. The o puple coumforted he with sad talking to conferme hem in her holinesse. The opir puple gadered he on-to a perfeccion with goostly myrth and deuoute iocundnesse. Transgressionis a-geyn Cristis law or 16 his holy preceptis he correctid not boystously, but fadirly and in fayre maner, þat many euele men, seing his swete correccion, wer þe rather turned fro synne. His clopis which he wered dayly, & his clopis þat serued to his bed, þei wer not ouyr costful, ne 20 ouyr wrecched¹, but in þe most mesurable maner, he ordeyned þei schuld be. In summe men we lakkyn þe grete cost of aray, and with summe ar we wroth with her sluttynesse. Perfor went þis man þe myd weye, þat he schuld ȝeue ensaumple in cloping to hem 24 þat wer² his foloweris, and opir men which wer not of his skole schuld haue no mater of detraccion. Thus spekith he in a famous sermon þat begynnyth: *Caritati vestre.* I wil þat no man ȝyue to me so precious clopis which þat I, as of a specialte a-boue opir, 28 schuld wer. Ensaumple he puttith. I sette case þat sum man ȝyue me an amyse moer precious þan I am wone to were, þat I schuld haue swech a singular þing passyng aft my breþerin. Vphap it semeth a bischop for to were swech on, þouȝ it semeth 32 not Augustyn a pore man, born of mene men. For if I receyued

He corrected
wrong-doers
gently.

His clothes
were neither
costly nor
wretched,

but made in
the mid-way.

He desired
no man to
give him
costly clothes,
which would
distinguish
him from his
brethren.

¹ d added above.

² her crossed through.

swech a þing and wered it, || men schuld sey þat I haue founde¹ Leaf 36.
 moꝛ precious garmentis in þe cherch þan I myth haue had in my
 faderes hous. Lete men gyue me swech cloþis þat in nede my
 4 breþerin, be þei prestis, dekenes or subdeknes, may were þe same. He required only clothing such as any of his brethren might wear.
 I am a-knowe be-for God and 3ou þat of a precious cloth I am
 a-schamed, for it is non pertinent to ouꝛ profession, ne conuenient
 to my white herys.

[CHAPTER XXXVII.]

8 ¶ Of his diete and seruyse at his table. cap. xxxvij.

LYTIL mete for þe most partye vsed he at his table, for he
 had more delectacion in þe heryng of holy lessones and
 talkyng aftir up-on þe same þan in bodely mete. Flesch ete he
 12 but seldom, and þat was whan he had gestis; wortes and letuse
 and swech herbis ete he most. I trowe þat he had þe vse of Itaile
 whilles he studied þere, and coude not litly out of þe same vse, for
 þei ete not mech at onys. Wyn drank he euyr ful mesurably,
 16 and þat medeled with watyr, for þe wyn of þat cuntꝛ is hoot.
 Swech mete and drynk² as he had in vse was not warned to no
 man þat wold ask it, weꝛ þei dwelleris of þe cite, weꝛ þei
 straungeris. A-mongis all opir vices he hatyd gretly detraccion,
 20 specialy at mel, for a-geyn þat vis had he writyn at his table þese
 too vers: Quisquis amat dictis absentem rodere vitam, Hanc mensam
 vetitam nouerit esse sibi. Þis is to sey in Englisch: What man
 with wordis absent bitith his broþeris name, This bord fro him
 24 forbodyn it is with blame. Sumtyme þei þat sat þeꝛ wold speke
 largely of hem þat weꝛ absent, & þan || wold Augustyn say on-to
 hem þat, but þei wold leue her detraccion, he must rase oute þo
 vers. Eke sumtyme whan þei wold not leue lithly, he wold rise
 28 and go fro hem fastyng. Grete wast was not in his hous of sotil
 metes. For on a tyme certeyn gestis schuld dyne with him, and
 a licorous felaw a-mongis hem stert in-to þe kechyn to loke what
 mete was þere in araying, and fond þe hous cold. Tho cam he
 32 on-to þe bischop and inqwyrid of him what mete he had ordeyned
 for his gestis, and Augustin answered him þat he knew no moꝛ
 þan he. Deuoute puple cam moꝛ to him for goostly communica-

He ate little
at table,
and lived
mostly on
roots and
lettuce.

He drank
little wine,
and that
diluted. All
were free to
his table.

He hated
detraccion,
and had two
lines against
it engraved
on the common
board.

Leaf 36,
back.

No great
delicacies
were to be
had in his
house.

¹ p crossed through.² written above in red.

Upon the
poor he had
compassion
and gave
them of the
church's
goods.

He gave
little to his
kindred,

saying that
the goods of
the church
were for the
poor,

Leaf 37.

and there-
fore he had
never en-
riched his
own people.
Poor men
were nearer
his heart
than rich
men.

cioñ þan bodely mete. Vp-on pore men had he grete compassion, and gaf hem largely of þe cherchis good. For sumtyme made þe vesseles of syluyr which longed on-to þe cherch to be molten, and þe weggis þerof be sold and departed to poŕ men. And whañ he 4 was in grete nede þat he myth not¹ gyue hem which weŕ in myschef, þañ wold he openly denouns þis to þe puple, and þei² wold brynge him sufficiens to his entent. To his kynrod also he wold gyue part of þat same cherchis good, but in no grete plente, 8 for he wold help hem with þat good, but not make hem rich. Thus spekiþ he in þis mateŕ in þat same *sermon* þat beginnith, Vt nobis per litteras: We bischoppis may not haue pese temporal godes of þe cherch as ouŕ possessionñ, ne I þat am a bischop haue 12 not pese godes to non opir entent but for to dispense & departe hem on-to pore men, for þe godes of þe cherch || þei be þe patri- monie of poŕ men. And þerfor I must be ful war þat I take not þe godes of my cherch fro poŕ men and gyue it rich men, and God 16 be þankid, I haue in þis mateŕ do wel on-to þis tyme. For I haue mech folk of my kynrod, and summe of hem rich and wel at ese, and summetyme come þai to me with pretis, sumtyme with fayŕ wordis, and þus þei sey: Fader, we be þi flesh & þi blood; gyue 20 us sum of þat good þat þou hast in dispensacioñ. And for añ heŕ crying, þankid be God and 30uŕ gode prayeres, I haue no mynde þat euyr I mad with þe cherchis godes ony of my kynrod rych. Pore men be moŕ ny myn hert þan rych men, for we³ þat be 24 cleped in-to þe parfite lif in þe cherch, if we haue cloth and mete, we schuld be content with-al, and in tokne þerof be ouŕ hedes schaue al baŕ, þat euene as þe her is baŕ þeŕ, so schuld ouŕ hertis be voyd fro couetise.

28

[CHAPTER XXXVIII.]

¶ Off his *conuersacion* and opir blessid condiciones which he had and vsed. *Capitulum xxxviij.*

He was
kind to
orphans,
widows, and
sick men.

FADERLES childyrn and widowes⁴ whañ þei weŕ in ony tribulacioñ he wold visite, and seke men eke with his owne 32 handis wold he leste and coumfort, and sumtyme þo which he

¹ written in red above.

² written above.

³ written in red above.

⁴ þ crossed through.

visite weſ made hool and sound. Ther weſ certeyn men which weſ vexid with wikkid spiritis and he prayed for hem, and þei were hool. In þe xxij book of þe Cyte of God he tellith too
 4 myracules of him-selue in swech maner as þow a-nopir man had do hem. I knew, he seith, a virgine at Ypone which virgine receyued¹ oyle of a prest, and which tyme² sche had anoynted hir with þe same oyle and þe prest with bittir teris prayed || for
 8 hir, sche was hol. A-nopir tale he tellith þere; he seyth he knew a bischop þat prayed for a 3ong man in whom þe deuēle had entered, and a-non, aftir his prayer, þe 3ong man was hool.

To elde men was þis fader a very noryce and supported hem
 12 with ful grete reuerens, as men may rede in a sermon which he mad a-geyn ydilnesse, and it beginnyth: Apostolus Petrus, wher he seith þus: If it be so þat pere be a-mongis 3ou in 3ouſ monasterie eld men þat passe iiij score 3ere, which haue lyued in
 16 clenness of body and soule many 3eres, and endewred in holy exercise, þat is to seyn, fastyng, wakyng, and opir bodyly penauns, These men fro þat age forward schul beſ non office ne no charge of þe monastery, for þei ded whil þei myth. Grucch 3e not þat be
 20 3onger, þow 3e do not now as þei ded sumtyme, for þei³ may not. If þei rest whan 3e labouſ, merueyle not. If þei be worchippid of me as elde faderes schuld be, lete no heynes take 3ou, for þei be wel worthi to receyue swech worship. Therfor we wil, and in þe name
 24 of Crist here we ordeyn, þat þei þat drawe to þe age of a hundred 3ere, þei schal sitte stille in her beddis and sey her Pater-noster, and 3e with-uten grucching schul serue hem. This seruyse schul 3e do with þe bettir wil, for I wil þat 3e knowe who þe conuersa-
 28 cion of hem is now in heuene, and 3e schal þe sonneſ com þidir be-cause of heſ prayer. A-nopir condicioſ had þis glorious Seynt
 þat he wold neyſ occupie him-selue with non || worldly occupacioſ, for hous ne feld wold he neyſ bye, and many heritages þat men
 32 wold leue on-to him he forsook hem; he seid it was moſ conuenient þat her childyrn schuld haue hem þan þe cherch. The charge of his household, both in receyuyng and in paying, he committed on-to þe best a-vised clerkis which dwellid with him; on had þe
 36 gouernauns o 3ere, a-noper a-noper 3ere, and at þe 3eris ende he

He cast out spirits;

he healed a virgin at Hippo

Leaf 37, back.

through his prayers; and he cast out a devil.

He cared for old men, and in a sermon he tells his young monks to nurture the aged and work for them,

and ordains that men nearing the age of 100 should be allowed to rest.

Augustine

Leaf 38.

himself never meddled with affairs, but appointed yearly stewards,

¹ d inserted above in red.

² word not distinct in text and rewritten above in red.

³ i added in red.

who handed
in accounts.

He com-
missioned
others to do
new works.

He allowed
no woman
within his
house, not
even his own
relatives;

he was never
alone with
a woman,
which is an
example to

**Leaf 38,
back.**

all, for he
knew the
power of
temptation.

þat went fro þe office ȝaue clere acountis both of þe receytis and eke of þe expenses. He him-selue wold neuer be¹ keye of non office, ne no tresor, but euyr was he ȝoue to study and goostly occupaciō. To þese swete ocupaciones inclined he his entent, 4 labourand in þe law of God day and nyth. Newe werkis, whan þei schuld be mad, he comitted to opir men, for he wold not haue his soule implicat with swech bysynesse, but kept it fre to holy meditaciō and deuoute lesson. He despised not hem þat wold 8 haue þis ocupacion, ne seid not a-geyn hem, lesse þan þe werkis were ouyr costful, þan wold he grucch. Theȝ dwelt no woman with-inne his hous, nout his owne sistir ne þe douteres of his bropir, and ȝet weȝ þei weddid to God in holy religiō. He wold 12 sey þus: With my sistir or my necys is þere no suspeciō, but þere schuld come many women to hem, and eke þouȝ I be of her kyn, al myn houshold is not so. He wold neuer speke with no woman alone, þouȝ it were rith grete counceit. If he schuld speke with 16 hem, clerkys and seruauantis schuld stande aboute, and þouȝ þei herd not what was sayd, þei myth se what was doo. This cautele of so wyis || a man schuld be to² us all a grete lernyng. We rede þat he wold sey sumtyme to hem þat were aboute him: Leue me, 20 in þat I wil sey as a man þat hath in þis mater gret experiens. Be-foȝ God, þat I sey, I lye not. The grete cedȝ trees of Lyban, þe grete lederes of þe cristen flok, haue I-knowe þat þei haue falle be þe pestilens of lecherye, of whos fal I had no moȝ suspeciō 24 þan I had of Ambrose or Ierom.

[CHAPTER XXXIX.]

Of opir meruelous condicionis of þis man. **xxxix.**

He entered
no convent
of nuns
except upon
great
necessity,
and he learnt
three wise
principles
from
St. Ambrose.

THE monasteries wher nunnys dwelled wold he neuyr entyr with-oute a grete and a notable cause. Thre þinggis he 23 seyde he lerned of Seynt Ambrose. The first þat he schuld neuyr *procur* no wyf to no man; þe secund þat he schuld neuer counceit man to go to werre; þe þird þat he schuld go to no feest. The cause of þe first is þat if þe husbond and þe wyf acorde not weel, 32

¹ be in text with r added in red and ber in margin.

² a man crossed through and us all written above.

- pei schuld curs hym þat mad þe mariage. And also it is not semly þat he which is a religious man and boundyn to chastite schuld excite opir folk to fleschly lykyng. The cause of þe secund is, if it
 4 be soo þat he which schal fytyng make ony fals chalange, þan schul men wite it on him þat ȝaue him counceit. The cause of þe þird is, if a man go often to festis he schal ete or drynk sum-tyme oute of mesur and speke sumtyme þat myth be left.
- 8 Othis hated he gretly and most special in religious men, for at his bord was mad þis statute, þat what man rehersid ony oth þere, he schuld lese o disch of his seruyse; ¶ for it was assigned of grete discrecion who mech mete a man schuld haue at his bord, and eke
 12 who mech drynk, and all were þei serued equally vnder o proportion. He praised mech þoo men þat haue desire to deye, and to þis conclusion he wold often reherse exampples of thre bischoppis. Seynt Ambrose, whan he lay at his last ende and schuld deye, his
 16 disciples þere prayed him þat he schuld ask of our Lord lenger lyf, and he answered þus to hem: I haue not lyued so a-mongis þou þat I am a-schamed for to lyue lenger, ne eke I am non aferd to deye, for we haue a good Lord. This answeere of Ambrose, Augustin
 20 praised mech.
- Anopir bischop, he seid, lay on deyng, and þei þat weȝ aboute him desired gretly his lyf, for he was, as þei said, ful nececarie to þe cherch. He answered þus a-geyn in schort sentens: Neuyr wel,
 24 but if euyr schal it be wel, why not now? He ment as long as a man lyueth he is neuyr in parfith goodnesse, and if euyr schuld he com to rest and parfith pes it schal be at his deth, specially if he deye weel. Of þe þird bischop seith he þat Seynt Cypriane
 28 told þat¹ whan þis bischop cam to his last ende and schuld deye, at instauns of hem þat were aboute him, he prayed God to make him hool agayn. And þan, as he tellith, a fayȝ ȝong man stood be his bed-side and loked angryly vpon him for þat desire, and rith
 32 þus he saide on-to him: To suffir tribulacion and miseries of þis² world, ȝe be euyr aferd, and for to go oute of þese tribulaciones whan messageris com for þou, ȝe haue no wiff. What schal I ¶ do
 36 astates with-outen grete informacion of treuth, and whan he wrote he tempered so his wordes þat he schuld haue þe grete part of his

The reasons
for these
three wise
principles.

He hated
oaths, and
his monks

Leaf 39.

were punished
for them.

He praised
men who
desired death,
and often
rehearsed the
examples of
three bishops

The words of
a bishop on
dying,

and what
happened to
another
bishop.

Leaf 39,
back.

When he
wrote to lords
he was careful
to be right.

¹ t added in red.

² world commenced wrongly and crossed through.

He was
readier to
make peace
between
strangers
than friends;
his reason.

peticioun. He was moꝛ redy to make acord be-twix hem þat weꝛ not gretly of his aqweyntauns þaṇ be-twix his frendis, for he wold sey if he mad acord be-twix to þat weꝛ not of his knowlech, he myth *perauentuꝛ* fauouꝛ þe o partye whech had moꝛ treuth, and 4 þanne schuld he wyne on of hem to his frenchip. And be-twyx his frendis it myth falle þe reuers, for þat man þat had not his desiꝛ wold þe rather falle fro his frenchip.

[CHAPTER XL.]

¶ Who he hatid heretikes and pursewed hem. *Capitulum xl.* 8

He hated
heretiks

HERETIKES, hated þis man with an holy angir, as þe Psalme seith: Beth angry and synne not. He was an hard hambyr, euyr knockyng up-on hem, and þei were so afeꝛd of his argumentes þat þei desired his deth, in so mech þat þei prechid a-mongis hem 12 to hem þat weꝛ of heꝛ secte, þat for to kille Augustyn it was no synne but an holy dede and a meritory, and what man þat durst do þis dede, þei durst vndirtake aḷl his synnes schuld be forȝoue of God for þat dede doying. Thei layde grete wayte up-on him oftin- 16 tyme, but ouꝛ Lord euyr defended his knyth whech was ful *nececarie* on-to þe cherch. For whan he was oute in þe cuntꝛ sumtyme to preche þe word of God and to lerne cristen soules þe trewe byleue, þei leyd men of armes pryuyly in þe weye to kille him homward. 20

Leaf 40.
But God
saved him.

But ¶ by þe grace of God he was stered to take a-nothir weye, and so was he saf fro his enmyes. And whan he knew what perel he was in and who meruelously God had delyuereḃ him, him on-wetyng, þaṇḃ þankid he God with ful deuoute hert. But for aḷl þese perelles 24 he cesed neuyr fro edificacion of þe puple and destruccioun of þoo enmyes whech berk a-geyn þe feith. Many heresies were in his cuntꝛ at þat tyme, both of þe Donatistes and eke of þe Manicheis, and both, with þe myty grace of God whech was plenteuously 28 with-inne him, he conuicte and ny destroyed. The Donatistes were þei þat he cleped Rebaptizatores, for þei wold admitte no man to heꝛ secte but if he weꝛ baptized newly with heꝛ baptem. Thei lyued in *continent* lif, þat is to seyn in chastite as feꝛ as 32 myth¹ be aspiẽd¹. Þei had eke a secte with-inne hem whech þei

For all this
he ever
attacked
heretiks,
especially the
Donatists and
Manichaeans.

The Donatists
were
apparently
chaste,

¹⁻¹ in margin.

clepid Circumcelliones; þis meny runne a-boute on nytes with
wepun and armuþ and compelled¹ men with strokis to her heresie.

but some of
them, armed,
attacked men.

The Manycheis had many oper fals opiniones, for þei said þat
4 Crist was no very man, but lich a man, and þat he took no flesch
ne blood of þe mayde as we beleue, but he took, I wot not veryly
what þei mene, a body, þei sey, of þe eyr, in wech he ded all þoo
myracles and in wech he suffered passioñ. These folk with sly
8 termes deceyued many men.

The false
opinions
of the
Manichaeans.

There were also in his tyme opir heretikes cleped Pelagianes,
and þei held þis opynyõ, þat a child be-goten of a cristen man and
a cristen woman schuld² not be baptized, ne nedith nowt, and all
12 þis secte ouþ Augustin destroyed. These be þe names of heretikes
wech wrote a-geyn hym, and to whom he gaf answer ful sub-
stancial: Felix, Maximinus, Felicianus, Faustus, Paseuous, Secun-
dinus, Petilianus, Permenianus, Fortunatus, Orestonius, Gauden-
cious, Julianus, and many opir. A-geyn all þese þis souereyn maystir
16 of þe cherch stood as a strong geaunt, wrestiling with argumentis
for þe clenness of þe feith, and enforsyng of þe cherch and confirma-
cion of þe soules. Many a man eke þat was in erroũ, þow
20 his prechyng and disputyng, was brout to þe trew wey of ouþ Lord
and on-to cristen feith. Sumtyme in his prechyng wold he make
a grete digression fro þe mater þat he spak of on-to an-opir
desperat mater, and þan wold he sey þat þis was þe dispensacion
24 of ouþ Lord, for þer was sum man in þe audiens þat had nede to
heþ þat mater. On a tyme he happid in a sermone to go fro his
mater and speke a-geyn þe errour of þese Manicheis, and a rich
marchaunt þat was of þat heresie was sodeynly conuerted þer-by.
28 Whan he was cleped to ony councelles of bischoppis or of princes
he wold gladly³ go to hem and euyr in þoo councelles peysed he moþ
þe causes þat long on-to God þan þat long on-to men.

The Pelagian
heresy.

The heretics
with whom he
disputed.

**Leaf 40,
back.**

He brought
many men
from error
to truth.
Sometimes
he made
digressions in
his preaching,

and thus he
converted
a rich man
from
Manichaeism.

[CHAPTER XLI.]

¶ Of many bokes þat he mad aftir he was bischop. **cap. xlj.**

32 **A**L þat tyme whil he was bischop he was gretly occupied in
studying and wryting and makyng of bokis. On of þe
first booke he mad is entitiled to Symplian. This Simplician, aftir

He wrote
many books
when a
bishop, and
one to
Simplician,

¹ MS. compelled, first l dotted beneath.

² be crossed through.

³ gladly in text, gladly in margin.

who was
chosen
Archbishop
of Milan,

Leaf 41.
and who
brought
Augustine to
the faith.

Simplician
sent
Augustine
questions

and was
answered
in two books.

At this time
Augustine
wrote his
'Confessions'

—books
which will
move the
hardest
hearts.

He wrote also
'De Opere
Monachorum'

Leaf 41,
back.

The institu-
tion of
St. Benet.

Seynt Ambrose was ded, was ¹ chose archbishop of Melan. For whan Ambrose lay in deyng, þe clerkis of þe cherch comound a-mongis hem who schuld be bischop aftir, and he assigned hem þat þei schuld chese Simpliciane. This same was þe man, as we 4
 ¶ saide befoʒ, þat with holy lif and deuoute exhortaciones brout Augustin to þe feith. And whanne he herd sey þat Augustin was bischop at Ypone and famed þow þe world as for þe grettest labourer in study and þe grettest enmye to heretikes, eke þe grettest 8
 dissoluer of questiones þat was leuand,—herying al þis he sent to him cerȝeyn questiones, praying him to dissolue hem and declare on-to him þe doutis þat þei conteyned. And Augustyn wrote on-to him a-geyn with ful grete reuerens to notable bokes in which 12
 he declareth his questiones with swech wordes þat þei be ful delectable to studious men. ² This book beginnyth *Gratissimam* ³ plane. In þis same tyme wrote he xiiij bokes of his Confessiones, in which bokes he schryuyth him ful deuoutly of his euel dedis 16
 and of his good dedis; he praysith ouʒ Lord both mercyful and rithful. Be pese bokes he his-selue was excited to ful holy lif & þe making of hem inflawmed his hert to gret loue of ouʒ Lord. I dar sauely sey þere is not so hard-hertid man in þe world þat redith 20
 pese bokes and vndirstand hem, but þei wil steʒ his hert to swech deuocion þat, perauentuʒ, he hath not had experiens of swech deuocion be-foʒ. For all þe processe of pese bokes and all þe wordes are steryng on-to þe loue of God, and þo ar spoken with so swete 24
 langage þat þei ⁴ 'sounde no-þing but deuocion'. He mad þat tyme eke a book wech he clepith Of þe Werkis of Munkis, for in his cuntʒ at þoo dayes were encreased many monasteries of munkis and mech noumbir of religious men, for all þoo heremites wech lyued 28
 in desert, to whom he was first fader and norcher, weʒ cleped at þat tyme munkis, for *monnos* in þe opir tonge is as mech to sey as solitari, ¶ and so *monachus*, þat is ⁵ to sey, ⁶ a munk, is swech a man þat lyueth in solitary lyf. But whan Seint Benet cam, það mad be 32
 þe ordʒ of þo men wech he clepid now munkys propirly, for ⁷ oʒer orderes ar now distincte in her propir names, and at þat tyme þat

¹ chop crossed through.

² sane crossed through.

⁵ MS. it.

⁷ a character crossed through.

² In his same tyme crossed through.

⁴ i adiled in red.

⁶ y added afterwards.

- Augustin was, þis *monachus* was a comoun name to all religious. For not only Seint Benet mad þese Cenobites, which is as mech to sey as many men lyuyng to-gidir in on hous and vnder o reule, but
- ⁴ Seynt Augustin mad swech eke, for his principall labouŕ, as we rede, was þis whan̄ he cam first to Affrik, to gadere ¹ swech solitari men and bryng hem to o lyf and o reule. For Augustyn was befor Benet, as ferforth as I haue red, vp-on a hundred 3er and fifty.
- ⁸ So þis book, *De Opere Monachorum*, of munkys werkys, mad he to þis entent. Summe of þese religious men saide þat it was not nedful ² on-to hem ³ to praye ³, but þei wē bounde ⁴ to labouŕ with heŕ handes. Thei wē meuyd to þis opynyōn be a texte of Seint
- ¹² Poule, which seith þat he which wil not labouŕ schal not ete. And in a-nopir place he seith þus: Be nyth and eke be day haue we laboured þat we schuld greue non of 3ou all. Summe held þe reuers opynyōn and enforced hem with þe gospeŕ wher he seith:
- ¹⁶ Take hed at þe birdis of þe eyr, þei sowe neythir ne repe, and 3et 3ouŕ Fader̄ of heuene fedith hem. And in þat same place he seith: Take hed at þe lylyis of þe feld, þei spyne not ne carde, and 3et Salamon was not clad so freschly in al his ioye. This *contencioñ*
- ²⁰ roos on-to so grete partye þat all þe cherch was set o rore with þis mater, so ferforth þat þe bischop of Cartage, which hith Aurelius
- ²⁴ ordeyn sum remedye in þis mater. And for þis cause ouŕ fader̄ Augustin wrot þis book in which he schewith þat certeyn houres it is ⁵ most conuenient to religious men to synge, rede or pray.
- ²⁸ And whan þo orisones aŕ do which aŕ ordeyned be *constituciones* of þe cherch, þaŕ is it ful *nececarie* to do sum labouŕ with hand, þat ydilnesse, which is ⁶ step-modiŕ of all vertu, schul non entŕ haue in hem.

'De Opere Monachorum' was written to settle the question of the labour of monks, who were at dissension over two texts.

Through Aurelius, Leaf 42. bishop of Carthage,

Augustine wrote this book.

¹ MS. gadered, final d dotted.

² MS. not only leful; only le- crossed through and ned written above.

³⁻⁵ written in margin twice and once crossed through.

⁴ p̄to crossed through.

⁵ written above in red.

⁶ stp. crossed through.

[CHAPTER XLII.]

¶ Of opir bokes which he wrote at þat same tyme. cap. xliij.

He then wrote 'De Trinitate', the fountain-head of the study of Divinity.

IN þo same dayes he wrote eke þe bokys Of þe Trynyte, xv, of grete and hy sentens, oute of which bokes all þe dyuynes þat haue writyn siþe, specialy in skole mater, haue þe reulys 4 of all dyuynyte. For Hugo de *Sacramentis*, and þe maister of sentens, Seynt Thomas Alqwyn, and all opir, haue heȝ special groundes þeȝ.

He also wrote 'De Civitate' against the heathen gods, Jupiter, &c.,

He made eke a-nopir solempne werk clepid Of þe Cyte, and þe 8 cause why he mad þis book is þis: Which tyme þat Rome was take of hethen men, þe same hethen men scorned cristen men and blasphemed Crist in þis maner: Thei saide as long as Rome seruyd his goddis Iubiter, Iuno, Appollo, Minerue and swech oþir, so long 12 was it kept be permission of þoo immortal goddis, þat þere myþ non of her ennyes ouer-com hem. But aftyr þat tyme þat Petir and Paule had brout in þe feith of Crist, a-non all her ennyes had þe bettyr of hem, of which ymaginaciō¹ þei added to her 16 blaspheme þat Crist had neuȝr so mech power to defende his puple as had Iubiter which stood in heȝ capitol. A-geyn þese grete blasphemys Seynt Augustin answered in þese xxij bokes.

and to controvert those who supported them.

Leaf 42, back.

He proves that heathen gods are damned spirits,

In þe first v. bokes he repreuyth þe errour of hem || þat seyde alle 20 þe richesse of þis world and all þe prosperite is ȝouen on-to men be þoo immortal goddis, for he schewith heȝ pleyntyly þat þoo ydoles which þei clepe goddis ar dampned spirites, and þoo² men þat ded worchip on-to hem regned in as gret myschef as euȝr ded onȝ 24 men. In þe opir v. bokes he laboureth a-geyn þe errour of hem þat seide good and euil in þis world haue her variauns aftir place & tyme and persones, þat sum place & sum tyme and sum persone schal haue ioȝe euȝr and sum noȝ. In þe opir xij bokes he spekith 28 of too citees, *Ierusalem* and *Babilome*; *Ierusalem*, as he seith, longith to God, *Babilome* to the deuele. These too citees spryngin of too loues. The loue of ouȝr-selve, þat causeth þe cite of þe deuel, which growith in heith tyl he comth on þat abusion þat he despiseth God. 32 The loue of God, he makith þe opir cite, and he may growe so hy to

and he speaks of Jerusalem and Babylon as symbolical of two different loves.

¹ þai crossed through.

² þat crossed through and þoo written over in red.

Goddis plesauns þat he schal, for Goddis loue, despise all worldly felicity. Be-side þese werkys he mad many a book, tretys, epistles, sermones, omelies, þat a man schal not fynde a clerk at þese dayes 4 þat may sey he haue red all, for þe noumbir of hem ar gessid on-to a þousand. Of his werkis spekith a gret clerk in a vers rith þus. *Mentitur quem se¹ te totum legisse fatetur.* Thus it meneth in Englisch: He lyeth þat seith he hath red al þi bokes.

He also wrote many other works, all of which no man has read.

[CHAPTER XLIII.]

8 ¶ Who Augustyn red ouyr all his bokes a litil be-for his deth & corrected hem. || **Cap. xliij.**

Leaf 43.

AFTIR tyme he had mad all þese bokes he ouyr-lokid hem a-geyn, þat þe schul no-þing be þerin but trewe. This 12 þing ded he for many causes, on was for he mad many bokes or þe tyme þat he was gretly vsed or exercised in holy scriptur. A-nopir cause was for certeyn materis which² he had wrytin, þei weȝ dirkly seid, wherfor he declared þoo materes in þis secund wrytyng. The 16 þird cause was þat he was not a-schamed³ to be a-knowe þat he had wrytyn mech þing which myȝ a be bettir, and for þis cause he mad þat book which he clepith his *Retractaciones*. And þat he schuld haue þe moȝ leyseȝ to study and write, specialy for in 20 too counsellis all þe bischoppis of þe lond had reqwyrid him þat he schuld entend on-to exposicion of holy scriptur, for þis cause certeyn ȝeres be-for his deth he prayed ful mekely þe clergy and þe puple þat fyue dayes in þe weke he myȝ haue pesibily to his 24 study in scriptur, and þe opir too dayes wold he ȝeue attendauns on-to heȝ causes, to sette rest and pes be-twix hem⁴. But for al þis graunt oft-tyme was his studie interrupt for heȝ causes, to his grete vexacion, but special coumfort of his puple. For þis skil⁵ 28 he ordeyned a-nopir remedye: he say wel þat he felt fast in age, and deth, þat no man may escape, was ful ny, be-cause he felt himselue so febil; he dred eke þat aftir his deth sum ambitious man schuld be mad bischop, which schuld distroye al þat euȝr he had

After he had written all these books, he re-read them,

and having reasons for changes,

he wrote his 'Retractations'.

He gave five days a week to study and two days to his people, but his work was interrupted;

and therefore, feeling also that he was getting feebler,

¹ in margin.

² ch added in red above.

³ d added above in red.

⁴ I crossed through.

⁵ cause crossed through and skil written over in red.

he asked the edified; þerfor laboured he on-to þe puple þat þei schuld chese
Leaf 43, sum good man and iuste þat || myth occupie þat se aftir his deth,
back. wech man schuld determyn þe causes of þe puple, lest þat þei
 people to were grete causes, þo wold he kepe to him-self. To his desir 4
 choose some man to attend to them and afterwards take his see.
 Thus he and Augustin named on of his clerkis, þei clepid him Eraclius, a man
 they chose wel-named in þe puple whom Augustin had enformed in þe weye 8
 Hieracius one of his clerks, of Crist in þe best maner. And to þis man comitted Augustin aft
 þe charge of þat diocese, lest þan þere com ony grete causes, þat he
 schuld haue þe moʒ leisir to study and wrytyng. Thus er he deyd
 he ouer-say aft his bokes and mad þese Retractaciones. But aftir 12
 making of þat werk he mad many opir bokes wech be not touchid
 þerin, as a man may se in þe redyng.

After his
 'Retracta-
 tions' he
 wrote other
 books.

[CHAPTER XLIV.]

¶ Who his cyte was be-segid of dyuers naciones. xliiij. 16

At this time Hippo was besieged by the Alans, Goths, and Vandals. The home of the Alans.
IN þis same tyme iij sundry naciones beseged þe cite of
 Ypone; þei ar¹ cleped² þus, Alani, Gothi and Wandali.
 These Alani dwelle in a gret cuntʀ heʀ in þis part of þe world
 cleped Europe, wech cuntʀ þei calle Sithia; it is hens northest 20
 toward Constantinople.

The home of the Goths.
 Gothi dwelled² fast by hem, for þese cuntres occupied ny fro þe
 grete flod cleped Danubius³ un-to þat cuntʀ wech we clepe
 Denmark, for of þese Gothis cam þese Danes. 24

The home of the Vandals.
 Wandaly dwelled sumtyme in þe same place wheʀ Lumbardes
 dwelle now a-boute Melan and Pauye. Aft þese puple þus gadered
 to-gidyr ded mech harm heʀ in Europe a-boute Rome and in Ytale,
 and þaũ went þei ouer þe se in-to Affirik, and þere destroyed þe 28

Leaf 44. cuntʀ, and || at þe last ende of Augustin lyf, þei beseged þe cite of
 Ypone. Vnder þis tribulacion Augustin had ful heuy dayes and
 wept both day & nyth for þe myschef þat he say wech þese men
 ded, for þei spared no cherchis, ne prestis, ne nunnes, ne non ordʀ. 32
 And whan Augustin say sum deye in captiuite, sum in prison,

Africa and
 besieged
 Hippo.

They spared
 nobody,

¹ inserted above.² d written above.³ us crossed through.

- summe of þe sward, and þat þe *seruyse*, þe messis, þe ympnis of þe and the services of the church ceased.
 cherch cased, and many cherchis weſ brent in þe cuntre, and þe
 clerkis fled, so þat sacramentis weſ not zouen, and þouȝ a man
 4 wold haue hem, þere was no man to gyue hem, he seing¹ al þis,
 had ful grete sorow, so þat he felt in-to greuous seknesse. But
 ȝet, amongis al þis sorow he had þat consolacioṇ of þe wise man
 which saide þus: He hath no grete wisdam þat sorowith whan
 8 stoness falle, and whan þei deye þat must nedis deye. In þis Augustine prayed to God
 tribulacioṇ he cleped his breþerin to-gidyr and þus he saide on-to
 hem: Behold now, in what mischef we stand in, and I se no
 remedye; God wil punisch us in þis wyse for ouȝ synnes. Wherfor,
 12 I haue prayed my Lord þat he schuld delyueȝ us of þese perelles, for one of three things,
 or elles send us paciens þat we may suffyr hem mekely, or elles, if
 he se þat we be worpi for to haue hem lenger, I haue prayed God
 þat he schal take me oute of þis lyf. This same prayeȝ þat he
 16 prayed, þei prayed aft, and so on of þese iij peticioness was graunted and in the third month of the siege he fell ill.
 him, for in þe þird month aftir þei had be-segid þe cyte, þe feueyrs
 took him so soȝ þat² he was fayn to kepe his bed.

[CHAPTER XLV.]

- ¶ In what maner ¶ Augustyn deyid, and what occupacioṇ he Leaf 44, back.
 20 had in his last sekenesse. **Capitulum xlv.**

- I**N þis same seknesse of which he deyid þere cam on-to hym Before he died a man came asking to be made whole;
 a certeyn man, praying him in þe name of ouȝ Lord þat he
 wold touche him with his hand, for he seide if he wold ley hand
 24 up-on him, he schuld make him hool of þat seknesse which he had
 longe boȝ. Augustyn answered to hym a-geyn and seide he was Augustine demurred,
 not wys in his desire, for if he had swech power to make men hool
 he wold rather exercise it on him-self þaṇ on oþir men. The man
 28 replied on-to Augustyn in þis maner: He saide þat he had in
 maner of a goostly consolacioṇ, in which he was warned þat he but the man insisted, and
 schuld go to Augustyn þe bischop, and with touching of his hand
 he schuld be mad hool. Augustyn, seing þe grete feith of þis man,
 32 leyd his hand up-on him & blessed him in þe name of God, and Augustine cured him,
 þus was he mad hool. Thus encresid þe seknesse up-on him þat

¹ seying *crossed through*; seing in margin. ² part of w *crossed through*.

Augustine
knew he was
dying,

and made his
notary write
the seven
Psalms of the
Litany for
him to read.

Leaf 45.

On the fifth
kalend of
September,
he passed
away,

leaving the
church the
treasure of
his books, in
which he is
immortal.

He lived
seventy-six
years.

The Author
hopes the
gentle woman
for whom he
wrote will do
the Saint
honour.

he vnderstood wel he schuld sone deye, and be-cause he had prechid ofte sithe þat þere schuld no cristen man passe owt of þe world with-outen mornynge and compleint for defaultes in which he hath falle, þerfor he mad his notari for to write him þe vij Psalmes, þoo 4 same which we rede with þe Letanye, in a fayr parchemyn skyn, and þis was sette on þe wal a-geyn his beddis hed. Þese red he with ful gret deuocion and grete wepyng be-for his deth. And þat þere schuld no man interrupte him of þis deuocion, ten dayes 8 be-for his deth he ordeyned þat þer schuld no man com with¹-inne þe chaumbyr wher he llay but his leche and þei þat bront him mete and drynk, and all þis tyme with ful grete deuocion and mech wepyng he comended his soule to God. And þus þe v. kalende 12 of September, with hool mynde and all þe membris of his body not hurt but hool, standyng his breperin a-boute him, and comendyng hys soule to God, he zald þe goost on-to þe Fader of heuene. Thus hath he left in erde his holy foot-steppis, many men & women 16 of his religion taute be his doctrine. He hath left eke grete instruccion to þe cherch in tresour of his bokes, þat þou3 his body be drawe from vs, zet his spirit abideth with us, as þe poete wrot ful wel of all hem which leue emolliment of wryting be-hinde hem; 20 rith þus he wrot in Latin: *Viure post obitum vatem vis nosce viator, Quod legis ecce loquor vox tua nempe mea est.* Thus mene þei in Englisch: Thou man þat passist by, if þou wilt knowe þat a clerk lyueth after his deth, That þou redist I speke, þi voys eke 24 is myn. Augustyn lyued clerk and bischop ny xl. zere, alle þe dayes of his lyf, or seuenety and sex. Thus endith þe lyf of þis glorious doctour whom all cristen men ar bounde to do worship, most specially clerkys and lerned men þat haue grete stuf oute of 28 his bokes to her lernyng. And as I hope, 3e gentyl woman, 3e schuld plesse wel þis Seint if 3e wold se his place onys in a 3er, and þou3 3e left a day in heruest of 3our labour, he coude make retribucon in oþer party. Thus I comende 3ou to God and me to 32 3our prayeris, þat we both may com sumtyme wher our Fader is, we schal pray both **Amen.**

¹ inne wrongly written and crossed through.

LIFE OF ST. GILBERT

[CAPGRAVE'S PROLOG.]

TO my wel-beloued in ouȝ Lord God maystir¹ of þe ordeȝ **Leaf 46.**
of Sempyngham², wech orde is entytled on-to þe name For the
of Seynt Gilbert, I, ffreȝ I. C.³, amongis doctouris lest, send master of
4 reuerens as to swech dignyte, desiring clenness to ȝouȝ soule and Sempring-
helth to ȝouȝ body. Now with-inne fewe dayes was notyfyed ham,
on-to me þat þe lyf of ouȝ fader Seynt Augustyn, wech þat who had seen
I translat⁴ in-to ouȝ tunge at instauns of a certeyn woman, and liked his
8 was browt to ȝouȝ presens, wech lykyl ȝow wel, as it is told, 'Life of
saue ȝe wold I schul adde þerto alle þoo relygyous þat lyue vndyr St. Augus-
his reule. But to þis I answer þat it was not my charge, but if men tine'.
like for to knowe þis mater diffusely þei may lerne it in a sermon Capgrave
12 þat I⁵ seid at Cambrig þe ȝer be-for myn opposicioȝ, wech writes this
sermon vnphap I wil sette in Englisch in þe last ende of þis work.
werk. Than aftir ȝe had red þis lyf of Seynt Augustyn ȝe sayde His sermon
to on of my frendes þat ȝe desired gretly þe lyf of Seynt Gilbert preached at
16 schuld be translat in þe same forme. Thus mad he instaunce Cambridge.
to me, and I graunted both ȝour petycioȝ, this⁶ for I wold not
frustrate him of his mediacioȝ. To þe honouȝ of God and of
all seyntis þan, wil we begynne þis tretys, namelych for the
20 solitarie women of ȝour religioȝ wech vn||neth can vnderstande This book is
Latyn, þat þei may at vacaunt tymes red in þis book þe grete for the
vertues of heȝ maystyr. For heȝ may þei loke as in a glasse, who **Leaf 46,**
þei schal transfigure heȝ soules lych on-to þat exemplary in wech back.
24 þei schul loke. Of þe interpretacioȝ of his name, what it schuld maidens who
mene in Englisch, for we haue it not redily in ouȝ bokes of know little
Latin.

¹ In the margin, M. Nicholas Reysby.

² sempyngham with e written over.

³ In margin, in a later hand, John Capgrave.

⁴ MS. translat, a dotted underneath.

⁵ inserted above.

⁶ in margin.

The meaning of the name of Gilbertus'

'Gilbertus'
contains two
Hebrew
words and a
Latin word;

and is descrip-
tive of the
Saint's life.

Leaf 47.

This 'Life' is
translated
from the
Latin, and
contains
besides
matter which
the author
has learnt
from his
fellows.

interpretaciones, we wil speke in swech maner as auctouris which
dyuyde names in partes. Gyla, *pei sey*, is a word of Hebrew,
as mech to sey as he *pat passeth fro o cuntē to a-nothir*. And
ber is a welle, or a pitte, eke deruyed fro *pe Ebrewē tunge*. Tus¹ 4
is a Lateyn word, in Englisch a swete gumme, which we prowē
in ou^r encenseris whan we schal doo a special honour to God.
Thauⁿd soundith his name þus on-to ou^r heryng: This holy man
was a walkē^r he^r in erde *pat passed fro pe welle on-to*² *pe swete* 8
sauour. The welle clepe I *pe holy baptem* in which he was
wasch fro Adam his synne. The swete *sauour* name I *pe holy*
*opnyon*d of this man which *sauoured* so swetely in *pis land*
*pat it mad many men to selle al pat pei*³ *had and folow pe steppes* 12
of pouerte. Of this *sauour* spak *pe blissed apostel*⁴ whan he
saide: We be *pe good odour of ou^r Lord Crist in euery place*,
both to hem *pat schul be saued* || and eke to hem *pat schul*
perisch. To summe be we *sauou^r* of lyf and to summe *sauou^r* 16
of deth. So semyth it *pat pe clene lyf of Seynt Poule*, and *pe*
deuoute preching of hym, was on-to hem which we^r chose to be
saued a *sauou^r* of euyr-lasting lyf, & to hem *pat we^r reprobāt*
a *sauour* of euerlastyng peyne. All þis is seid to acording of 20
Seynt Gilbertis name *pat al his lyf from his baptem on-to his*
deth ran in swech a swete sauou^r *pat zet at pese dayes pe deuoute*
virgines of his ordre beren witnesse *pat of pe rote of his doctrine*
sprange all pese fayre flouris of virginite. This is *pe preamble* 24
or elles *pe prologe of Seynt Gilbertis lif*, which lyf I haue take
on hand to translate out of Latyn rith as I fynde be-fore me, saue
sum addicionis wil I put *þertoo* which men of *pat ordre* haue
told me, and eke othir *þingis* *pat schul falle to my mynde in pe* 28
writyng which be *pertinent to pe mater*.

[CHAPTER I.]

capitulum p^m.

Gilbert's
birth-place.
His parents.

THIS man was bore in *pat same place* cleped Sempingham.
His fader was bore in Normandy, his modyr lady of *pis* 32
place be-fo^r seide. His fader, as *pei sey*, was a knyte of Normanny

¹ Thus in text; tus in red in margin. ² added above in red.

³ i added above.

⁴ In margin in red, 2 Cor. 2.

- which cam in-to þis lond with Kyng William at ॥ þe Conqwest and **Leaf 47,**
 weddyd þe lady of þis place, so þat be heritage Seint Gilbert **back.**
 was very eyer of þis possession & of many othir. That þis is
 4 likly to be soth, I a-legge a testimonie which I haue be informacion **As the Lords**
 of my Lord Beamound, Ion, þat now lyuyth. He seide þat his **Beaumont**
 kynrod cam first out of Frauns with þis same Kyng William, **came of two**
 and on of hem, a notable knyte, weddid þe lady of Folkingham **bloods,**
 8 at þat tyme, and so of heȝ issewe cam aȝ þe Beamoundis þat haue **Norman and**
 be sithe. Swech many othir myth we reherse & make þe boke **English,**
 ouer longe and tedious to þe redeȝ. Than was þis man medeled **so did**
 with too blodis, Norman of þe fader side, Englisch of þe moderis **Gilbert.**
 12 side. What auctoris write of þese too naciones & what comendacion
 þei reherse of hem is *pertinent* to sette heȝ in magnyfying of þis
 man. The Normannes, þei sey, þei cam fro Norweye &¹ conquered **Character-**
 þe lond wher þei dwelle, a puple gentyl of condicion, wise and **istics of the**
 16 redy in batayle & grete tilleres of corn. The descripcioȝ eke of **Normans.**
 þis nacioȝ must mech a-corde her-to, be-cause þei conquered us
 and at þis day heȝ succession dwellith with us. So semeth it
 þat þis man was not bore of² no wrecchid nacioȝ, ne of no seruage,
 20 but of puple gentil & fremanly & large, both on þe fadir side
 and ॥ þe moder. He was in his ȝong age, and in his simpilnesse **Leaf 48.**
 ful gracious lich on-to Iacob, whom for his clenness & innocens **In his youth**
 þe modir Rebecca, þorw inspiracioȝ of God, preferred to be lord **Gilbert was**
 24 of aȝ his breþerin, lich as þis man is preferred to be maystir **gentle,**
 of al þis religioȝ. And also, as it is seid in þe bok of Iob³:
 The lampe which was despised in þe poutes of rich men was **destined to**
 arayed agayn a-nopir tyme; in which ȝe schal vndirstond þat **lead men.**
 28 þoo vertues which grew with þis child in ȝong age, þaȝ despised
 of þe world, were ordeyned for to be hald in moȝ reuerens in
 tyme comand. He was at þat age set to skole and lerned groundly **When young**
 in þoo scienses which þei clepe liberal, as gramer, retorik, logik **he went to**
 32 and swech opir. But his corage at þat tyme was moȝ enclnyed **school and**
 to lerne good maneris þaȝ sotil conclusiones, eke be-cause aftirward **learned the**
 þat he was ordeyned to be a techer of vertuous lyuyng, it was **sciences.**
 conuenient þat he schuld first be a disciple in þat in scole of

¹ written above.² part of w crossed through.³ In the margin in red, Iob 12.

He was free
from the
common vices
of children.

honestie. In al his 3ong age was he clene fro swech vices as childyrn vse, as lying, wauntown ragyn, and opir stynkyng condicions. Euene þanð be-gan he to be lich a religious man, to wech lyf he was applied be God. For in aȝt his lyf, as þei 4 bere witnesse þat sey his *conuersacioñ*, touched he neuer woman.

Leaf 48, back. Touchyng ð clepe I vicious handelyng in þe selue or ellis swech maner circumstauns of bodely *aproximacioñ* be wech ony man myth deme euele. 8

[CHAPTER II.]

cap. ij.

In his young
age he
followed the
rules of
religious life.

He taught
children
spelling, &c.,

and playing.

He was like

Leaf 49.

Athanasius,
who, in his
childhood,

baptized
heathen
children.

IN þat same seculer lyf and in þat tendyr age, he folowyd, as he coude and myth, þe reules of religious lyf, and to hem aȝt of wech he had ony power he ful benyngly gaf example 12 þe same reules to folow. For first was he a maystir of lernyng to þe smale petites, swech as lerne to rede, spelle and syng. Tho childyrn þat were vndyr his disciplyne he taute not only heȝ lessones on þe book, but be-side þis, he tawt for to pley¹ 16 in dew tyme, and here playes taute he þat þei schuld be honest and mery with-outen clamour or grete noyse. For þouȝ he had not at þat tyme experiens of þe good customes wech be vsed a-mongis religious men in monasteriis, ȝet had ouȝ Lord God 20 at þat age put in his brest þese holy exercises, for he taute² þoo disciples þat he had to kepe silens in þe cherk³; aȝt an on ouȝ to go to bedde & eke to ryse⁴ to heȝ⁵ lessones; aȝt wente þei to-gidyr to heȝ pley or ony opir þing. His moost labour and grettest 24 desir⁶ was to wynne soules to God with word and eke ensauple, for þe best sacrificise on-to God is þe gelous loue of soules. Lich on-to þis man was þe holy Athanas in his 3ong dayes,⁷ ð þat same Athanas wech mad *Quicunque Vult*. We rede of him þat in his 28 childhod he wold gader to-gydyr many childyr of his aqweyntauns, and lede hem to þe watirside, and þis was at grete Alisaundȝ. Than wolde he enqwyre of hem wheythir þei were cristen or nowt, and if þei weȝ not cristen, he made his felawis, as in game, 32 to make þe child naked & so dippe him pries in þe cold watyr,

¹ C. 29 play.

⁵ C. there.

² C. tawht.

⁶ C. desyere.

³ C. chirk.

⁴ C. ryse.

⁷ þat crossed through.

he standing sadly and saying þe very sacramental wordis of baptem. This noyse cam to þe bischoppis ere, wech at þat tyme hite Petyr; he sent aftir þe childyrn and enqwyred of hem what
 4 Athanas saide on-to hem, what þei answered, vnder what forme he wasched hem, and ¹whan he sei þat ¹all þing was doo rith as þe cherch vseth, he determyned þat þo childyrn weþ baptized, notwithstanding þat it was doo in pley, comaundyng his prestes
 8 to take þe childyrn and sey ouyr hem ²þe opir orisones wech þe cherch vseth. Al þis is seid for ouþ Gilberd, þat in so 3ong age had so sad condicionis and so grete 3el to lede soules to heuene. Whan he was promoted to þe ordre of presthod and had
 12 soules in gouernauns ³and eke had receyued power to make ministracion of þe goostly giftis wech be vertue of oure Lordes || blod ar left in þe cherch, þan, as a trewe steward of his Lordes tresour, he departed his Lordes whete to hem þat dwelle in þe
 16 houshold of ouþ feith, to ech of hem as it neded. Þat is to seyn, þe word of good exhortacion was not hid in him, but he delt it oute frely to hem þat wold lerne. For his auditorye was so endewyd with lernyng þat it sempt in all heþ gouernauns þei had
 20 be norchid in monasterye amongis þe seruauantis of God. Thei vsed non insolent drynkyngis ⁴, ne no longe sitting þere, ne ⁵vsed His people went to no vain wrestlings and bear-batynge,
 not to renne to wrastillingis, beþ-baytingis and swech opir onthrifty occupaciones, wech summe men now on dayes preferþ be-for dyuyn
 24 seruyse; this used þei nout, but þei used to pray deuoutly in þe cherch, to pay treuly heþ tythes, to walk a-boute and visite but paid their tithes,
 pore men, to spend heþ good in swech weye as is plesauns of God and coumfort to pore. Who-so had seyn hem ⁶with-inne þe cherch
 28 he myth sone discerne whepir þei weþ Gilberd parischones or nowt, he had tawt hem so wel to bowe heþ bakkes and heþ knes to God and so deuoutly to bid heþ bedes. and behaved deuotly.

[CHAPTER III.]

cap. tercium. Gilbert was first in the household of
 32 **I**N his first promocioun he was in houshold of þe bischop of Lincoln, cleped Robert Bloet. Thidir was he || drawe first **Leaf 50.**

¹⁻¹ C. 29 b. what he sayde þat þus: in our MS. a d has been erased after sei. of Lincoln,

² added above in red.

³ C. governans.

⁴ MS. drynkyns, with gis written over last syllable. ⁵ inserted above.

⁶ C. 30. them.

& mad a chapeleyn half ageyn his wil, for he was special with þe lord, & to him was comitted to ransake all þe greuous crimes or synnes þorw-oute þe diocese, he to correcte aftir his discrecion. For he was a general iuge, as it semeth, to make his remissiones 4 and *comminaciones* rith as he list. In all þis astate he was not proud of beryng, ne founde in no costly aray, but þe heyer he was in dignite þe lower was his soule¹, for in all his mevyngis no-þing seculer, but lych a chanoyn reguler or a cloystirer, semed he euyr. 8 In so mech þat whil he was in þis seruyse in court he fastid gretly, he wook² as to opir mennys wakyng importably, prayed euyr, and eke opir goostly³ exercises wer neuyr left behynde. He was so wel occupied in þat administracion þat he wold compleyne of him- 12 selue aftirward⁴ whan he had begunne þis religion, þat he was moþ parfyt in lyf be-for þat conuercion to religion þan he was aftyr, notwithstanding þat aftir tyme he had take þis holy habite he was enmye grete I-now on-to his owne body. But þat he dyde lesse 16 penauns to his body aftyr he had take þe religion, it is not to aretten to slauth and necligense, but rather on-to charyte, which entendith moþ to opir mennys profith þan his owne. || So rede we þat Seynt Martyn had lesse vertue zoue on-to him after his 20 promocion to þe bischoprych þan he had be-fore. This man which we talk of now, be-for all vertues loued pouerte, for a grete and a good archideconry profered to hym be þe same bischop Robert, he fully refused. For he wold sey sum-tyme þat þese benefices of 24 grete expense be often-tyme a redy way to losse of a mannes soule. For wech cause all þe goodes which left of his benefises be-side his neccessarie lyuyng, he gaue it frely on-to þe profite of pore men. Whan he was oute of his owne possession he receyued euyr Crist 28 as his gest in faderles childyrn, in widowis, in elde folk, in seke and feble, whom he susteyned with his propir goodis, and eke with þe cherchis prouentis, clad hem & fed hem. And þat he schuld go⁵ on-to þe grettest summe of perfeccion, all þat he had he gaf 32 to pore men swech as he, þorw þe inspiracion of our Lord, had chose and made to lyue in wilful pouerte, which⁶ he-aftir for his temporal goodys þat he spent in worchip of our Lord, schuld

where he was
a judge of
crime.

Here he led
an austere
life,

even more so
than after his
conversion.

This was due
to his charity,
Leaf 50,
back.

as with
St. Martin.

Gilbert
refused an
archdeaconry,

and helped
the afflicted.

¹ sole in text; soule in margin.

² exercise, dotted beneath.

³ added above in red.

⁴ C. 30 b. woke.

⁵ he crossed through.

⁶ schuld crossed through in red.

receyue him¹ in-to euyr-lastyng tabernacles, as þe gospel berith witnesse. Thus, of trewe dispensyng of worldly goodes and grete loue which he had to soules, he was worthi || of ouȝ Lord to receyue **Leaf 51.**
4 a dobyl reward.

[CHAPTER IV.]

cap. quantum.

THO he þoutȝ a-mong opir þingis þat virginite was a grete
astate, on of þe grettest vertu þat may plesse God,
8 which frute boȝ be hem is most alowed in heuene, for þis cause
he ordeyned first seuene maydenes which, be his teching, weȝ He took seven maidens and shut them up from the world,
inflaumed² with þe loue of God, þat þei schuld be sperd up fro
þe vanytes of þe world and serue ouȝ Lord in qwyete contem-
12 placyoȝ. So vndyr þe wal of þe chereh of Seynt Andrew he mad
hem celles wheȝ þei myte prey and haue parte eke of aȝ dyuynne giving them cells by St. Andrew's church, and appointing women and religious men to tender them.
seruyse, both in seying and in eryng. Aftir þat he ioyned on-to
heȝ seruyse opir certeyn women þat weȝ not letteryd, and men
16 eke þat weȝ conuerted to religion, but no clerkys; þese alle weȝ
ordeyned to þe seruyse of þe forsaid virgines. Aftir þis don he Then he appointed clerks to govern them.
ordeyned certeyn clerkis, letterid men and boundyn to streyt
reules, þat þei schuld haue þe gouernaunce of aȝ þis puple forseyd.
20 On-to þese alle ordeyned he mete, drynk, cloth, and opir neccessaries
of his rentys and of opir good lefully goten. To heȝ soules eke
ordeyned he goostly mete, on-to þe nunnes þe reule of Seynt The nuns were under St. Benedict's
Benedict, on-to þe clerkys þe reule of Seynt Augustyn, be-side
24 þese certeyn institucionis he ordeyned, as þe holy aȝnoyntyng **Leaf 51, back.**
taut him, which be þe Holy Gost is sent fro heuene. Thus he
sette hem lawes medeled with swech attemperauns þat a-mongis rule; the monks under St. Augustine's.
dyuers kyndes, dyuers habites, dyuers degrees, he exorted hem in
28 ouȝ Lord þei aȝ schuld haue but o soule and on hert fixid in God.
What schal we sey moȝ of his congregacionis? Be-side þo elmesse- He made alms-houses,
houses which he mad for pore men, for seke men and women in
languoȝ, for misellis, for wydowes, for faderles & modirles, which
32 houses he sette in dyuers degres and in dyuers disposicioȝ, be-side
aȝ þese, he edyfied in his lyue þirtene conuentual cherchis with aȝ
opir houses pertinent, souȝ of chanons dwellyng be hem-selfe, nyne
of nunnes with heȝ breperin and clerkys, & persones þat weȝ and built thirteen conuentual churches.

¹ added above in red.² MS. infalaumed; a dotted beneath.

At his death
he left nearly
2,200 religious
folk, and
might have
made more
monasteries
had his
conscience
let him.

Leaf 52.

God exalted
him for his
meekness.

onlerned ordeyned to seruyse of þe nunnes, as we seid be-fo^r. And verily, as we suppose, he left at his deth swech persones dedicate to God vp-on too þousand too hundred, be-side hem þat we^r dede er þat tyme he passed from vs. And many moo monas-⁴ teries myth he a mad, ne had be þe streyt consciens which he had in receyuyng of worldly good, for with ful gret dreed and mech heuynesse receyued he worldly rychesse which was profered him; sum-tyme was he compelled || for to take þo ziftis; summe-tyme he⁸ refused hem, so was honest pouert roted in his hert and so wel beloued. Thus semeth it þat he was sette in þe mene weye, as was Salamon þat sayd on-to God¹: Gyue me, Lord, neythir rychesse ne pouerte, but graunt me swech þing which is nedful on-to me. So¹² þis man had desire to þe mene, nepir to be rich, ne for to want, but to haue swech þing as was neccessarie to þe² grete noumbyr newly gadered be him, þat þei schuld not fayle of he^r dayly prouysion. His purpos was euyr to dwelle a-mongis hem þat we^r meke, þerfor¹⁶ it plesed ou^r Lord for to heyne him þat him-self so lowed.

[CHAPTER V.]

cap. v.

His fatherli-
ness is known
throughout
England.

His seed has
increased,
by reason of
his virtuous
life.

Leaf 52,
back.⁶

WHO þat he be-had in his prelacye and who faderly he was at al tymes on-to his subiectis, I suppose, veryly, þat it is²⁰ now not onknowe on-to al þe kyngdom of Ynglond, in so mech þat his childyrn be so encresed and growen to swech a noumbyr as we may se at³ eye, þat rithfully we may applie þoo wordis of scriptu^r to him we^r said to Iob⁴: Thi seed, he said, schal be²⁴ multiplied and pi kynred encresed as herbes on þe erde. This multiplying of his religion, þe wise men þat lyue now suppose veryly it be⁶ þe myracle of his good lyf. || The man stood in a maner of merveile to all þat knew hym for þe grete prerogatif²⁸ of good dedys with wech he was endewed, eke for þe new plantes of mercy and charite wech he had griffid in þe gardeyn of Cristis

¹ In margin in red, Prouer. 30.

² inserted above.

³ þe crossed through.

⁴ In margin in red, Iob 5.

⁵ be veryly crossed through in red.

⁶ The embellishment of capitals in red is omitted from this and the following page.

cherch, more-ouyr for þe grete multiplying and wise gouernauns
 of þe same. For He þat pored wisdam in his breest for to pinke
 and to begynne swech þingis, He gaf him vertue in þe administra-
 4 cion & conseruacion of þe same. It is open at þis day what His holiness
is known
openly;
 cunnyng Seynt Gilbert hadde & what holynesse, for and þese
 giftes had not com fro God, þer schuld neuyr a risen on-to so
 parfite an ende, for þe man tawt no-þing but þat he ded, for in al he did all
that he
taught.
 8 his lyf his doctrine was accordyng to his werkys; his holy doctrine
 expressid his clene lyf and his holy lyf brout his doctrine on-to
 effecte, þat is to se, a parfith ende. Aftir tyme þat he was
 preferred to haue gouernauns in dispensyng of Goddis giftes, he
 12 ded þe part þat longed on-to his office, he left rith nowt þat
 longid on-to his goostly helth or elles to þe charge þat longed
 to gouernauns of his breþerin. The man was plesant and mery, He was a
pleasant man,
 wys in wordis and of vsed eloquens fulfillid, hauyng no-þing in his
 16 wordes þat was likly to be lakkid, wherfor || with grete reuerens **Leaf 53.**
 was he be-loued both of his owne familiar puple and eke of
 straungeres. In all his behauyng owtward he was conformed
 on-to his breþerin; he was, if I schuld not lye, þe forme & þe
 20 example in which þei myht loke for to transfigu^r her lyf to þat the perfect
example for
his followers,
 exemplarye. Meke he was a-mongis hem as on of hem, as it is
 seyð in Salamon: A prince haue þei mad þe be with hem as on of
 hem; ¹ for al þat euer he comaunded his subiectis to do he fulfillid
 24 him-self; his cloþis we^r not whiter þan opir of his felawes; his not different
from them in
clothes or
food.
 mete was not dite mo^r deliciously þan ² it was for couent; he had
 no special chambir for to slepe in, but in þe dormytory he took his
 rest; his bord was not owt of þe refectory, lest þat gestis caused
 28 it. In his ridyng had he no costful hors, no wastful aray, not
 many hors, ne many seruantis, but on of þe on-lerned of his ordre
 and too of þe clerkis which schuld be pryuy and se al his conuer-
 sacion, at all tyme þei went with him. In his rydyng he spent When he
rode he told
no vain tales
by the way.
 32 not ³ þe tyme with veyn tales or flyyng tydyngis, but with Psalmis
 and orisones sewe he al þe weye, euyr hauyng a purs redy to gyue
 elmes to pore men which þat he mette. His In to which he
 schuld come was stuffid with || habundauns of vitaille ful discretly ⁴, **Leaf 53,
back.**

¹ a crossed through.² MS. þat.³ inserted above.⁴ 1 written above.

His inn was
free to all.

nowt only for him-selue but for hem þat wold ask it and had nede þerof. At mete was he myri; he talked moþ þan ete, and with solacious countenauns wold he glade his gestis.

[CHAPTER VI.]

Cap. vj. 4

He accused
himself of
over-eating,
when he had
eaten little.

HE wold compleyne sumtyme whan he roos fro þe bord þat he had synned in vnmesurable etyng or drinkkyng, whan þei þat weþ *conuersaunt* with him ¹ had merueil ¹ who þat a man myth lyue with soo litil mete or drink; whan he schuld sitte to ete ⁸ often-tyme he wold wepe for be-cause, he seyde, þat oure nature euery day is compelled of very nede to receyue mete and drynk þat he fayle not. Fro flesch and all þat longith to flesch abstined he euyr, lest þat he weþ sek, þanþ þorw counceill of his frendis he ¹² wold ete sum. Fysch ete he þorw þe zere, saue in Lenton and in Aduent, þan wold he non ete; his mete was þan wortys, letuse and oþer herbes, wech he ete as þei had be delicasises; whan he was febil þei weþ fayn to dite him fisch in swech maner þat he ¹⁶ knew it nowt. This did his *seruauntis* for pite of his febilnesse and whan his mete cam be-fore him þe first part wold he gyue to God, wech was boþ to sum poþ man; ny al þe oþir del departed he on-to hem wech soten a-boute him. In his refeccion he took ²⁰

He gave the
first part of
his food to
the poor.

Leaf 54.

He worked
after eating,
and read.

He wore the
same clothes,
Winter and
Summer.

It was
wonderful
how his old
body lived.

moþ || heed þat his soule schuld be fed with holy scriptur þan his body with delicat metis. Aftir mel wold he haue sum bodely labour, and þan rede and pray, and so occupie his tyme. Thorw-oute þe zere was he clad equally; he wered no mo clothis in Wyntir þan ²⁴ in Somyr; with o cote ² he went ² and no more, for furies wered he neuyr. Thou schuld had merueyle if þou had seyn þe membres of þat eld body, who þe bones and þe skyn myth vnneth hange to-gidir, his schulderis coked, his teth oute of þe mouth, who þat swech an ²⁸ eld body myth lyue whan alle hete was drawe fro him, both natural and accidental, þat for discourtfort sumtyme his body was ny contract. Be-twix þe lynand and þe hayir he chase þe mydwey, and al for he wold haue a conformite be-twix his subiectis and him, ³² and eke for he wold fle þe veynglorie of þe world wech make men

1-1 in margin.

2-2 written above in red.

- ofte to lose he^r mede. This myd wey clepe we, pat he vsed, wollen cloth next his body, for hayir wered he non, ne lynand wold he non were. Whan he was compelled¹ be þe prouocaciō of natu^r
- 4 to go to bed and² to rest he wold sey first certeyn Psalmes which he knew of³ vse, first for him-self and for his breþerin, þaⁿ for kyngis and bischoppis, and a^{ll} ⁴cristen folk. This was his || vsage, at seuene of klok he wold go to rest; seldom wold he ly on his bed,
- 8 but he sat⁵ þeron comounly. His cloþis which he wered on day he put hem not fro hym at eue, but lay with hem al nyth; ne vndir his hed wold he no pilow haue, so þat whan he slept his hed hing down with-uten sustentacle and touchid sumtyme his brest.
- 12 We rede in þe elde faderes lyues of Egipt pat þei cleped slep he^r enmy be-cause at þat tyme, as þei þoute, þei sesed fro þe seruyse of God. So ded ou^r Gilbert, as I suppose; he wold not ly soft þat he schuld not slepe longe, for þei þat haue mech mete must
- 16 haue mech slep. And þerfor þat on-mesurable diete & þat diuturne slepe was forbodyn be Crist whan he saide to his aposteles⁶: Be-wa^r, he said, þat þou^r hertes be not greued with ouer mech mete, or drynk, or slep. On his bed had ou^r maystir Gilbert no cloþis but
- 20 of wolle and no bolstering but strawe. Whan he was sette þere onys schuld⁷ no man he^r him speke a word tyl in þe morownyng.

He wore
woollen cloth
next his body.

He said
Psalmes before
resting.

Leaf 54,
back.

He wore his
day-clothes
at night, and
had no pillow.

Christ
forbade
much sleep.

[CHAPTER VII.]

cap. vij.

- 24 **A**FTYR pat laudes we^r said in the cherch þan wold he rehearse certeyn seyntis lyues; þan wold he sey certeyn orisones⁸ for hem þat a^r ded and assoyle hem; after þis wold he mak a meke and || a long confession, not only for him-self but for a^{ll} his, asking of his breþerin of a^{ll} his defautes forgyuenesse, and he
- 28 assoiling hem a^{ll} and gyuyng hem a^{ll} his blessing lich as Seynt Iob ded þat euery day offered on-to God for helth of his childyrn.⁹

After Lauds
Gilbert
rehearsed
saints' lives,
and made his
confession.
Leaf 55.

¹ d written above.² not clear in text and re-written above.³ a character crossed through.⁴ his breþerin crossed through.⁵ sad in text; sat in red in margin.⁶ In margin in red, Luc 21.⁷ d added in red.⁸ s added in red.⁹ In margin in red, Iob i.

He was never
idle.

This maystir Gilbert was neuyr ydil, but al þe day occupied, eythir in redyng, or in orison, or in lesson, or in contemplaciōn, or in oþir holy werkys, now and now chaungyng fro on to a-nopir, aftir tyme and leyser þat he had. And þouȝ he had mech to do ȝet went he 4 fro no mater til it hadde a parfiþh ende, ne he letted neuyr no circumstauns of his perfecciōn for ony straunge mater, þat is to sey, for no temporal profith he putte not Goddis seruyse behinde¹, ne þe holy obseruaunces which longed to þe cloyster weȝ not lettid 8 with besinesse which was oute-ward. In compassiōn he was² a fadyr to all men, in contemplaciōn moȝ suspense þan oþir men.

He wept in
the singing
of Psalms.

Offten wold he wepe in ympnis & Psalmys redyng, and in þe swete songis of þe cherch whan he herd þe melodye, so was his soule 12 repleschid with swetnesse, but ȝet had he moȝ delectaciōn in þe wordis þaȝ in þe notes. And a-geyn pese veyn þoutes þat come sodeynly on us, avoyding þe swete deuociōn þat we wold haue,

Leaf 55,
back.

a || meruelous vsage had he. For in-as-mech he knew wel þeȝ 16 myth no man want hem, he sette certeyn merkys of his fingeris and his ioyntis in what place of þe Psalme he was, þat sone aftir þe temptaciōn was voyded he myth retorne a-geyn on-to þe same place of his orison. And ȝet moȝ-ouyr, þat he schuld fulfiþ al rith- 20 wysnesse, he chase on³ of his subiectis whom he knewe be þe Holy Goost þat he schuld succede in his office aftir his deth. This man chase he specialy, and to him he mad his profession and permitted his stabilnesse on-to þe hous of Sempingham, and so 24 of⁴ þis same mannes handes took Gilbert þe habite of profession. What constans and manhod was in þis mannes hert is ful manifest in too maner þingis. On is þat þe grete causes he went a-boute he sped hem wyth-outen ony vexaciōn or perturbyng of soule. A-nopir 28

He forgave
all wrongs.

is þat alle þe wrongis which were⁵ do to him or his at þat tyme, he bare hem so paciently þat he was neuyr mevid for hem. Be-side all þis vexaciōn þat he had owtward, þere was a-noper þing which stood nyher his hert, þe grete besinesse in spirith, for þo houses 32 which he had rered, for þe soules which he had gadered, for þe grete fere þat he hadde þat he schuld heȝ || no euel tytandis of hem. And whan it happed þat ony euel report was mad he wold

Leaf 56.

¹ written above.

² MS. a a fadyr; perhaps as a fadyr.

³ MS. of his of his, the first two words crossed through in red.

⁴ MS. þis þis, the first crossed through.

⁵ written above.

blisse God, and speke sum mery wordis and turne all in-to solace. He brushed aside evil report,
 He loued treuth and rithwisnesse so wel pat whan he was vexed
 with ony materis, eythir with-oute þe religion or with-Inne, he
 4 wold sey sumtyme he had leuer chese to be exiled, or elles his
 þrote to be cutte, þan he schuld suffir in his tyme þe lawes of þe and insisted ever on the laws of the Church.
 cherch & þe good customes of religion schuld fayle.

[CHAPTER VIII.]

cap. viij.

8 **I**N þe last ende of his age, not-with-stande pat he was blynd, Though he was blind in his old age,
 3et þe grete strength of his soule was not apeyred, for as
 grete 3el and as grete bysynesse had he at þis age to encrease of
 religion and snybbyng of vices as eyur had he in his 3ong dayes.
 12 His witte as fresch, his vnderstandyng as redy, his mynde as tow, yet he possessed all his other faculties.
 his reson as clene were at pat our, and all opir þingis pat longe to
 þe soule as eyur þei were, which was merueyle to se¹, specially in
 a man pat hadde a hundred wyntyr in age². He myth heȝ with þe
 16 best. His tonge fayled not of his office. His hand qwaked not
 with no palesye. His feet weȝ stabil to beȝ his body, and his³ opir
 membris. Non of hem denyed his seruyse || to þe body; lych Leaf 56, back.
 he was on-to Caleph or Moyses, which too at grete age had þe vse
 20 of all heȝ membris, saue þis differens is pere, pat þis man had lost
 his sith. It is worthi⁴, as summe men pink, pat þei which serue
 God with dew obediens schuld haue heȝ membres obedient to hem⁵.
 For in þe mynde of þis man of which we speke now was ful grete
 24 hete⁶ of charite, both on-to God and to all men, for in his hert Crist
 wanted neuyr, men myth know be his mouth which was eyur
 spekyng of Crist. Eke his tonge and his handis weȝ euer redy to
 help of his neybouris. This was þe cours of his lyf; þis was þe
 28 maner of his lyuyng; þese be þe experiment of his vertues; þese
 be þe good aray of his tecches with which he was magnified with
 grete men; for in vertu he was gretter þan þei, and nowt only was
 he foloweȝ of þe blissed lyf of religious men, but he had a lif in
 32 him-self which religious men may folow: let se what man at þoo He was a paradigm to his followers.
 dayes was so commendable of good⁷ werkis pat he myth be set as

¹ C. 32. for to se.² C. wynteyr of age.³ C. for to bere his body and all his.⁴ C. wordy.⁵ C. them.⁶ C. hete omitted, and grete appears greme.⁷ we crossed through.

He was
better than
other men,

Leaf 57.

and he was
honoured
by all.

equal to þis man; what man coude now gader so grete richesse with swech¹ pouerte, ȝet² most merueyl of all, a seculer man, dwellyng in court, *seruyng* in court, and newly drawe oute of þe world, which || lerned neuyr of no man þe reules swech as³ longe to þe monasterie, 4 þat he schuld⁴ be parfite so sone and so sone knowe þoo reules⁵. Moŕ-ouyr þat he schuld⁶ make reules in which so many persones⁷ schuld⁸ rise to parfitesse, of þis had men wondyr. Werfor þis man for his holynesse was beloued⁹, and for his magnificens stood⁸ in merueyl¹⁰ to men, but both to God and man he stood in grete worchip. Kyngis and princes þei honoured him, bischoppes and prelates þei receyued him ful deuoutly.

Þei þat wer ny him and eke þat dwelt fer fro him, þei loued¹² him, and shortly to sey, al þe puple held him in grete reuerens. Eke þe vertu of ouŕ Lord which gaue him al þis grace added pertoo ful grete ioye, for he þat sette all þese good werkis in him mad þe same werkys to schyne with vertues. 16

[CHAPTER IX.]

cap. ix.

Though these
are not the
days of
miracles,

AND pouȝ¹¹ it be so þat þese dayes be not vsed with myracles as þe former dayes were, in¹² which wer doo many myracles, for as þe¹⁸ Psalme saith, we se now no toknes, now is þere no 20 profete for to telle us what schal befall; and pouȝ it be so þat Seynt Gilbert be moŕ worthi to be in worchep for his merytory¹⁴ dedes þan for doying of myracles, ȝet on-to þe wytnesse of his good || werkys, be-side þe grete bysynesse he had in wyunnyng of soules, 24 which is of moŕ vertu þan curyng of bodies, ȝet were þere, þorw þe grete merit of his holy lyf, doo many toknes þorw which his doctrine was commended and his holynesse confermed. And euene as þorw his wordis and his dedes þe rudenesse of many a soule was reformed, 28 rith soo be þe touchyng of his clopis, his hosen, or his girdyl, or swech opir¹⁵ þingis which¹⁶ he touched his lyue, many a body was

Leaf 57,
back.

yet many
deeds were
done through
his holy life,

and by his
vestments.

¹ C 32 b. such.

² C. ȝet þe.

³ C. as omitted.

⁴ C. chulte.

⁵ C. reules þer-of.

⁶ C. chulte.

⁷ final s added above.

⁸ C. schulde.

⁹ C. belowed.

¹⁰ C. grett [mer]ueyl.

¹¹ MS. þow dotted under and pouȝ written above.

¹² inserted above.

¹³ spl crossed through in red.

¹⁴ first y inserted above.

¹⁵ MS. opir, s crossed through and r written over in red.

¹⁶ in margin.

restored to helth aftir þe feith which þei put in him. Theȝ Some of his bread was kept sixteen years, and many were healed by it.
 was bred kept sextene ȝere aftir his deth, on-corupte, on-mouled, which he blessed and sent to a ¹ deuoute woman which asked þat
 4 in Goddis name, of which bred many men haue ete and be holed of dyueris seknesse. Thus aftir he had fulfillid þe grete merites of his *perfeccion* and ² sette in a *parfite* stabilnesse all his congregaciones, eke whan our Lord had disposed to rewarde his laboures
 8 with euerlastyng ioye and þe tyme of his clepyng was ny, he be-gan to wax more feble panȝ he was wone to be and sayde on-to his bretherin he schuld not long lyue with hem, for þat þe membris of his body be-gan to fayle, and nature, which is *propicius* to helth,
 12 had withdrawe sum-what ³ || hir fauour. Thus, seknes growyng, and **Leaf 58.** age of an hundred ȝere touching, he was in party compelled for to passe fro þis lif in which he was gretly broken for penauns which he had polyd in Goddis *seruyse*, but ȝet were all his ⁴ *membres*
 16 hool as we saide be-fore, saue his sith. Tho sent he letteris on-to all þe cherchis of his order, in which he notyfied on-to hem þat his day was come in which he schul leue his body here and goo to Goddis mercy, praying hem deuoutly in þoo same letteris þat þei
 20 schuld recomende his soule ⁵ with heȝ prayeris to God, most specially at þat tyme whan it schuld forsake þe body. Eke in þoo same letteris he gaue Goddis blessing and his ⁶ to alle ⁶ þat aftir his decese ⁷ schuld loue þe ordre and kepe þoo congregacionis in *parfith* loue and
 24 charite, and defende þe same ordre fro heȝ enmyes. More-ouyr to alle þat þis ⁸ comaundment fulfillid he sent pleneȝ absolucioȝ of all þoo defautes in which þei had trespassed eythir a-geyn þe reule or his institucionis. And in þoo same letteris he wrot on-to all þoo
 28 þat in þe order schuld make ony discord or ony scisme þat þis present absolucioȝ schul neuȝr fauour hem, but þat þei schuld knowe hem-self, but if þei ded penauns þat þei weȝ reprobatoȝ of God. ||

Finding himself growing feeble,

he sent letters to the Churches of his order, saying that he was near death,

and giving absolution.

¹ written above in red. ² St sent crossed through. ³ what in margin.

⁴ þoo crossed through in red and his written above.

⁵ inserted above in red.

⁶⁻⁶ inserted above in red.

⁷ MS. dicese, e written over in red.

⁸ inserted above in red.

[CHAPTER X.]

cap. x.

Leaf 58,
back.

When near
death he was
at Cadney,

and was
removed
secretly to
Sempyngham,
lest his
body were
arrested.

All the
leaders of his
order went
to him,

Leaf 59.
and were
blessed,

His successor
was with him.

What he said.

THUS whan þe tyme was come in which þat holy soule schuld leue þe In of his body¹; in þe nyth in which our Lord² Ihesu was born, it happed him to be at a hous of his in a ylde, which 4 hous þei clepe Cadney, for in þat same hous at þe beginning of his seknesse he receyued þe sacramentis of penauns and of hositt, and þus many dayes aftir þat abode þe tyme assigned be ouȝ Lord in which his soule schuld passe fro his body with gre[te] auysement 8 and ful ryp deuocion. Thoo þei þat weȝ with him, his chapeleyne and breþerin, þoutȝ þei wold remeve him fro þat place, for if it so happed þat he had dyed þeȝ, þei weȝ a-ferd þat sum man of gret myth wold a-reste þe body be þe weye in his caryage and take here 12 tresour from hem. Therfor þei caried him whil he was on lyue be othir weyes þan þe comown weye, and browt him to Sempyngham, for it was conuenient, as hem þoutȝ, þat his body schuld ly þeȝ which he had sette a place, hed of all his monasteries. And in 16 þis space fro Cristmæsse tyl þat day which he dyed³ ouȝ Lord graunted him swech a space þat all þe souereynis of his ordȝ and all þe prouostis of his cherchis myth come and visite him, for so þei dede come on-to him and eke many a || disciple of his, for þere 20 had þei his blessing and noble exhortaciones of pes & vnite of þe rigouȝ eke and þe hardnesse of þe ordir, who it schuld be kept aftir his daies, and þus instruct þei went hom fro him. The last day of his temporal lyf, whan all were owt of þe hous, he sat be his 24 beddes side, he þat was successouȝ in his office, takyng heed at him what he wold comaunde. And aftyr he had long be stille in silens as man þat schuld sone passe, he, no man seand, no man herand, but with þe Holy Gost replet, þus spak in þe goost. For 28 þoutȝ his bodyly⁴ sith were rest fro him, ȝet vndirstood he in his soule þat his successouȝ was ny him, wherfor þese wordes of þe⁵ Psalme, distinctly, openly, and wyth sad auysement he sayde in þis wise: He departed, he gaf to pore men. And þanne he rehersed: 32 He departed to many men. He gaf, and not seld, to pore men, not

¹ MS. soule, with body written over in red.

² h crossed through.

⁴ ly in margin.

² inserted above in red.

⁵ s crossed through.

to rich men. And þan last he seid þus: To þe schal þis longe
 heſ-affirward. Thoo spak he oper þingis to þat same man which
 we can-not reherse. These wordes, as I suppose, weſ ful *conuenient* His words were appropriate
 4 on-to ouſ maystir, which departed all his goodis to many folk which
 he had called to þe seruise of ouſ Lord, & gaf all þese goodes
 for pure charite, for he seld hem nowt, hopyng to haue of hem ony
 worldly profit. || To pore men gaf he þese goodys, non to rych, for in him who gave his goods **Leaf 59,**
 8 þoo giftis ȝoue to pore men,¹ þei þat lyue in wilfull pouert for þe
 loue of God, schuld receyue him in-to euyrlastyng tabernacles.
 To rich men he gaf it nowt, for þei nede not, and eke for it is ful
 hard on-to hem to enter in-to þe kyngdam of heuene. For þese For his deedis he is in heaven.
 12 þingis þat he ded heſ, now is he in ioye and þis þat schuld be his
 successour, he lerned for to do lich as he saide.

[CHAPTER XI.]

Cap. xj.

THE last day of Seynt Gilbert lif was a Sattirday; we schuld He died on Saturday, the Sabbath-day,
 16 clepe it a Sabat-day be þe moſ congrue name. Sabat is as
 mech to sey þat day whan men rest of heſ werkys. This day was
 conuenient to his deth, for þan restod he of all his labour which
 he had in þis mortal body. He myth sey at his deth: Nite is
 20 I-goo and day schal come; þe dirknes schal not take me ne trede
 me. The ouſ of his deth was whil þe couent was ² at laudes ², at when Lauds were being said, on the 4th of February, 1189,
 24 Februarij, þe ȝere of þe Incarnaciō of ouſ Lord, a þousand,
 a hundred, eyty and nyne, swech tyme as nyte chaunged in-to
 day, whilys þat þe laudes were sayde in þe couent, þis man passid
 fro þe þirknesse of þis lyf, fro þe || laboures of þis world, ful of age **Leaf 60.**
 28 moſ þan a hundred ȝere. Whidir þat he went ȝe schal here, for to over 100 years old.
 dwelle in þe hous of God, for to prayse God þere for euer, wher he
 is sette in his ordre, þat is to sey, a-mongis þe serele and þe dauns
 of virgines, as we hope, and as ³ reuelaciō was mad to sum folk
 32 afterward, þer hath ouſ Lord graunted him his sete. Aftir his He is now with the virgins of heaven.

¹ MS. to pore men or ell; or eſ crossed through and pore men again
 written ower it.

²⁻² inserted above.

³ in margin.

Distant
people knew
of his death
by visions,
and knew he
had joined
the heavenly
virgins.

In that he
had his
reward.

Leaf 60,
back.

He has a
centenary.

deth weſ certeyn visiones & reuelaciones mad to persones of grete credens, þow which visiones þei þat weſ dwelling fer fro him had very knowlech of þat oure and very certificaciō þat he was ioyned on-to þe selauchip of aungelles in heuene. For þouȝ it be so, as we⁴ beleue, þat euery man receyueth mede aftir his werkys, and as treuth sayth, þoo frendis þat be þe god of richesse, receyue þe makeris in-to eyr-lastyng tabernacles, of grete rith-wisnesse þis man is for to beleued þat he is ioyned to virgynes, for as mech as 8 he mayde both body & soule & mayde in feith perseuered eyr, and eke all his erdly goodes ȝaue on-to virgines, and for þe virginite of many folk laboured at his lyf. For euene as he þat receyueth a rith-ful¹ man in þe name of a rithful man schal take þe mede of 12 a rithful man, euene so he þat² receyueth many virgines in þe name || of virgines schal receyue þe mede of virgines. Eke for as mech as þis man was prelate and begynner of mech noumbyr, both of men and women which schuld avowe chastite, and be-cause þe 16 noumbir centenarie is applied as for a special reward both to prelates and to maydenes, þerfor hath þis man for þoo too þis special reward.

[CHAPTER XII.]

capitulum xij. 20

His body was
kept four
days, and all
his priors
came to the
burying.

His progeny
numbered
2,200.

On Tuesday

they washed
the body,

Leaf 61.

arrayed it,
and buried it,

THUS was þe soule of this blessed man translate on-to heuene and þe ded body kept up-on þe ground four dayes with exequiis and missis after þe good customes of þe chersch. In þat same tyme all þe priouris and souereynes of þe ordre weſ sent 24 aftir to be at þe byrying of her maystir. Whan þei weſ gadered to-gidir and anoumbered, þe summe of his progenie cam on-to³ too þousand and too hundred. The fourt day aftir his deth, þat is to sey on þe Tewysday, were gadered to-gidir many prelatiȝ, 28 both of his ordre and eke of opir religious, with mech folk of þe cuntir⁴ þat came þedir for reuerens of þe man, and aftir tyme þe masse was sayde, þei wasched þe body with watir, which watir was kept, for þei þat drank þerof weſ restored to bodely || helth. 32 Aftir his wasching þei arrayed him lych a prest, and þoo þei byried him betwix too auteres, on of ouȝ Lady, Seyn Mary, þe opir of

¹ C. 31 ryghtfull.

² h crossed through.

³ MS. on-to a þou, with þou crossed through.

⁴ C. centre.

- Seynt Andrew þe apostel. He was so layd at þat tyme þat þe women myth com to þe graue on þe o side and men on þe opir side. The ston a-boue was not layd on-to þe tyme þat all men
 4 which weſ present, as for heſ last leue, myth come an touche þe body with what þing þei wold, and kisse it for reuerens of his holynesse. Childyrn, maydenes, ne no degre, had no feſ, no horrouſ
 8 it and loue sent hem boldnes to kisse it. What mornynge þeſ was of all folk, what lamentation of clerkis, what wepyng of maydenes, for as mech as þei haue lost¹ heſ hed and heſ principal, heſ fader and her schippard, and for þei schuld no moſ haue him to her
 12 consolacion, weſ long to telle. But ouſ Lord God þat wrouth all þese werkys in his seruauent, be whom þis same seruauent Gilbert had grete prosperite in all his werkis, this same Lord wold neythir defraude his werkman of his mede ne þe good werkys of heſ
 16 parfith ende, as it schal be schewid in þis next declaracioun. Be-side þoo myracles which weſ do þe day of his byryng, and be-side þe myracle || do in substitucion of his successour, þer felt many opir grete, of blynde men, def men, bedred, dropesie, fleuyres,
 20 wodnesse, and opir grete seknesse, which weſ cured, summe be þe watyr in which he was waschid, summe be opir relikes of him, sum be dremes and visiones, summe in þe same place of his byryng, summe in opir places. It is no doute þat his werkes weſ
 24 ful plesaunt on-to ouſ Lord, wherfor þat he schuld stand in þe moſ worchip a-mongis men, ouſ Lord mad his werkis to be magnified aftyr his deces, in so mech þat, be þe comaundment of Innocent Pope þe þird, Hubert bischop of Cauntirbyry and²
 28 a-noper bischop of Hely, eke þe abbot of Borow, with many opir, mad diligent inquisioun and redact all þis in a forme and sent it vp to þe court.

between two
altars,

where, as it
lay, all might
touch it.

There was
great
mourning.

Many
miracles

Leaf 61,
back.

were done
through him.

Hubert of
Canterbury,
the bishop of
Ely, and the
abbot of
Borrow
inquired into
these
miracles.

[CHAPTER XIII.]

cap. xiiij.

- 32 **AND** whan ouſ holy fader þe Pope had receyued þis informacioun with³ councel of his breperin, þe cardinales, he mad þis man, þis Seynt Gilbert, to be a-noumbred and ascribed

Pope
Innocent III
canonized
Gilbert,

¹ he crossed through.

² bi crossed through.

³ his dotted underneath.

and com-
manded his
feast to be
held.

Leaf 62.

and his body
to be trans-
lated.

Let the
Church joy in
the joy of her
son!

in þe cathaloge of seyntes. A cathaloge is a schort wrytyng of seyntes, in which wrytyng is conteyned of what cuntre þe seynt was & eke his holy lif. The Pope comaunded eke þat same tyme his feest to be solempnyzed in þe cherk and made collectes to 4 be seyð in his commemoracion. He co||maunded eke his body to be translat, as it was fulfillid aftirward. For þese causes þis faderis day schuld be solempnized with þe moe deuocion and with more besinesse, because his lyf was holier, his doctrine 8 moe holsom, his labour moe feruent, his frute moe plenteuous, his deth moe prouable, his myracles moe eydent þan summe opir, and þerfor he, be liklynesse, hath be-for God moe ioye and be-for men moe worship. Ioye be mad be oure moder þe cherk 12 of þe ioye to which hir son is now newly browt, and to hir worship and profith of hir childyrn synge sche¹ þe praysynge of God and hir owne, þat þow þe prayer of hir meritis sche myth make þes with vices, put away aduersities, brynge in þe strength of vertues, 16 þe profite and encre of very religion, owre londes and cuntres, God oure maker grauntyng, dispose in eyrlastyng þes, confermyng þat oure Lord Ihesu Crist, to whom with þe Fader and Holy Gost euer be worship and ioye &c. Amen.

20

[CHAPTER XIV.]

Here is þe second part of Seint Gilbert lyf, þe capitule 14.

Leaf 62,
back.

Gilbert
worked for
the increasing
of religion.

BE-cause þat a gret part of iustise is for to do non euel and þe profite of þe same iustise is for to do good, and eke 24 for it is not i-now to oure helth þat we take not oþer mennes good wrongfully or desire it wrongfully, but we be bounde for to geue owne goodes for þe loue of God frely. For þis cause þis very prest Gilbert stodied euery day to bere schidis to þe 28 holy fyr which brent in þe tabernacle, both nyth and day, for þe fire of charite þat was in the tabernacle of his breest brent him-selue, a ful delectable offering to oure Lord. And þat he schuld not renne in blynd presumpcion, ne vse maneres with-out 32 consideracion, but þat he schuld renne and take þe summe of his

¹ I crossed through.

merites, the best maner of perfeccion and þe trewest way to
 perfeccion with grete bysynesse, he both soute and took. The
 first ground of his werk he sette in heith of mekenesse, which
 4 vertu disipisith in euery man his owne excellens, for þe veri place
 of mekenesse is in heuene. Therfor he put a-wey þe mater of He despised
worldly
worth,
 al erdly goodes fro him-self, for þoo same goodis sette a man
 in fals excellens and þrowe a man al vndir-fote. He prew fro
 8 him all pride which schuld ryse¹ of vertues þat weſ with-inne
 him. He took ful gret heed to þe voys of ouſ Lord þat seith: If
 þou wilt be parfith, go selle all þat euyr þou hast and folow me.
 This man ded þus. He gaf his goodes to pore men, not for
 12 vanyte but for charite, and for þat gift þe mynde of his rith-
 wisnesse schal dwelle with-outen ende. Whaṇ ṽ he had determyned **Leaf 63.**
 in his hert þat all his goodes schuld be departed on-to poſ men,
 þaṇ chase he swech pore whos pouerte was honest, kny² with who were
honest.
 16 þe dred and eke þe loue of God, for his desire was to sowe his
 sedes in þe blessingis of God, þat he myth repe in þoo same
 blessingis. In þat same tyme, þat is to seye, in þe regne of In the reign
of Henry II,
as is said in
his book on
monasteries,
 20 construccioṇ of monasteriis, in þat same time³ were in þe town
 of Sempyngham certeyn maydenes seculer, whos soules þe seed
 of Goddis word, sowyn be þis same Gilbert, had so touchid þat
 þei were rype on-to religioṇ lich as corn is white to heruest.
 24 These same maydenes, desyring to be victouſis of heſ kynde & eke
 of þe world, euery day entendyd to no⁴ opir þing but to plesse and
 to be kynt to þat⁵ spouse which is in heuene. This, aspied be
 Seynt Gilbert, specialy whaṇ he had in his avow mad a promisse certain
maidens at
Sempyngham
had been led
by him to
forsake the
world.
 28 þat his possession of Sempyngham and of Tyrinton schuld be
 30 3oue to God, ferþermoſ þat he wold zeue þis to pore, and eke
 he fonde no men at þat tyme wold lyue so strey[t]ly as pese
 women were disposed, for þis cause, he determyned to gyue pese
 32 goodes to swech pore which were poſ in spirit & myth ṽ chalange **Leaf 63,**
 þe kyngdam of Heuene⁶ for hem & for opir. This man Gilbert **back.**
 mad him frendes with swech rychesse as he had, which frendis
 schuld receyue him in-to euerlasting tabernacles. The first frendes

¹ rise crossed through in red.² þe crossed through.³ inserted above in red.⁴ MS. no no, the first crossed through in red.⁵ MS. þat þat.⁶ w crossed through.

His first
friends in
religion were
women,

for it is noble
to benefit the
feebler kind.

Gilbert has
the reward
of virginity.

Leaf 64.

pat he made weȝ not of men but of women. Women chase
he first for þe similitude which ouȝ Lord rehersed in þe gospell¹
of a woman þat had lost a dramme and found it, who sche
cleped hir frendes to ioie with hir² for hir dramme þat was 4
found. So þese maydenes first chosen were cause þat many oþer
schuld be cleped aftirward. A dramme is a certeyn mony of
gold weying þe viij part of an vnce. Oure Gilbert be-gan his
perfeccion at þe febillir kende, for to þe febillir kynde nature 8
techeth þat we schuld do ouȝ benefetes. Þe councel of God is
swech also³ to help þat þing which is moost febil, eke þe mede
for þis help is þe gretteȝ, ferþermoȝ⁴ oure Lord in þe gospel to
þe febelest kynde applied þe gretteȝ reward, þe hundredfold frute 12
to virginite. Gilbert norchid þis astate, and þerfor hath he part
of her reward. Be-side al þis, ouȝ Gilbert, aftir þe rith ordre
in elmesse-ȝeuyng, gaf his goodes to hem þat were rithful, aftir
þe councel of Salamon wher he saith: Gyue þi goodes on-to good 16
men and receyue not || þese synneres to þin elmesse.

[CHAPTER XV.]

Capitulum xv.

Seven
maidens
were the
beginning of
the Gilbertine
order.

They were
clean in body
and in mind.

SEUENE maydenes, as we saide be-fore, fullfild with heuenely
desires in worchip of þat noumbir of seuene giftis longing 20
on-to þe Holy Goost, þese were beginneres of þis holy religion
vnder ouȝ fadir Gilbert. These seuene bodily virgines, offered to þe
noumbyr of þese seuene giftis, mad heȝ virginite the moȝ merytorye
be-cause þei weȝ arrayed with vertues.⁵ What profitith a laumpe 24
þat hath non oyle? What profitith clene flesch whan þe soule is
corrupt? What profitith a body clene and a hert defouled? Be
þis weye schuld þese hethen men be vertuous whos lyf is al synne.
Therefor, þat þese maydenes schuld be clene in soule & body, to heȝ 28
soules he ordeyned clene instrumentis, heȝ bodies with which þei
schuld werk heȝ owne helth⁶. And be-cause þat no man which
seruyth God may serue wel God and be occupied with temporal

¹ In margin in red, Luc. xv.

² inserted above in red.

³ O crossed through.

⁴ inserted above in red.

⁵ in black and red in margin.

⁶ E crossed through.

besinesse,¹ eke be-cause virginite is a tendir þing & may sone be
 tempted of þe sotil deceytes of þe serpent, þe Deuele, which is ful
 eld of tyme and ful sotil of kynde & sone deceyueth virginite,
 4 namely, whan it is sette so open þat it is schewid to þe world,—
 for tresour openly bore is put in gret perel, || —for þis cause he sperd
 þese virgines fro þe noyse of þe world, fro þe sith of men, þat þei
 8 schuld only entende on-to þe swete halsyng of þe same spouse.
 He wold not þat þei schuld walk to se vanytes, as ded Dina, but
 þat þei schuld hide hem in heʀ tabernacle, as dede Sarra, or in
 heʀ conclaue, as ded Our Lady. And for it is not I-now for to³
 12 absteyne fro euēl but if we doo good, þerfor he mad to hem a lawe
 of holynesse & tawte hem þat same with which þei schuld plesse to
 þe heuēnely spouse & cleue eyr to his chast halsyngis in all maner
 clenness. Thus gaf he hem a lawe of lyf and of loue,⁴ of chastite,
 16 of meknesse, of obediens, a[n]d charite, and all oþir vertues which
 lede to eyrlasting lif, he comaunded hem to kepe. Thei, as good
 disciples, ioyfully receyued hem & deuoutly fulfillid hem. Thei
 schone, or ellis schyned, in þe soule of þese women, a fayr beute of
 20 precious perles, of swech goostly riches as our Lord tellith in þe
 gospell, þat a man schuld selle all þat he hath for to welde þis.
 And þouȝ þei lyued in flesh and not after þe flesh, yet wost he wel
 as longe as þei were in flesh, be-side swech necessaries as longe to
 24 þe flesh, þei myȝt not lyue, || þerfor al þing þat is nedful to our
 fleschly febilnesse, as mete, or drynk, or cloping, or houses, all þese
 ordeyned he to þese maydenes and heʀ seruauantis in best maner,
 in mesur and discrecion, þat is to seyn, swech houses as long to
 28 religion, with a cloystir, or a clauē, wallid abowte, and in þoo
 houses he sperd þe handmaydenes of our Lord, eyr for to dwelle
 þer in solitarie lyf; and þis werk was undyr þe wal of þe cherch
 of Seynt Andrew, in þe strete or town of Sempyngham, on þe north
 32 side, first axid and had þe counsel and þe help of Alexaunder, þan
 bischop of Lincoln. Dore was þere non mad in þe wal⁵ but on, &
 þat was not open but swech tyme as schal be touchid afterward;

Leaf 64,
back.

They were
shut in from
the world,

and they lived
according to
the law which
Gilbert made
for them.

They were
supplied with
all things

Leaf 65.

necessary to
life,

and dwelt in
a cloister by
the church,
built with the
help of
Alexander,
bishop of
Lincoln.

¹ In margin in red, 2 Thi 2.

³ do good crossed through.

⁵⁻⁵ added in margin; the added passage continues on the next page.

² et crossed through.

⁴ MS. lore.

In the wall
was a window
through
which they
received
necessaries ;

for the rest,
they were cut
off from the
world.

Leaf 65,
back.

pere mad he⁵ ¹ a wyndowⁿ þorw which þei myth receyue swech
neccessaries as longe to her lif, for þouȝ þei we^r in the world he
wold put hem oute of þe world, fro her lond, from he^r kynrod,
from he^r fadir hous, þat þus exiled fro a^{ll} pese, lich a cherch, and 4
þei a cherch, þat is to seye, a congregacioⁿ in o feith and o charite,
forgeting he^r puple and he^r fader hous, fro a^{ll} curiosite and a^{ll}
couetyse, or concupiscence, fro a^{ll} pride, þus clene I-schake to þe
hy kyng, schuld make a complacens in desiryng of her beute.² 8
Thus bonde he he^r bodies with-inne þoo walles at þat same place
Sempingham. ||

[CHAPTER XVI.]

ca^m. xvj.³

Gilbert
appointed
maids to wait
upon them.

The hole in
the wall, or
window, was
not always
open ;

and the door
was only for
Gilbert to
enter by.

He alone kept
the key of it.

Leaf 66.

BVT he wold not, þouȝ he prisoned he^r bodyes, bynde he^r soules 12
fro God, but þis was his entent to close hem, be-cause þat
conuersacion in þe world is wone to⁴ departe many men fro þat
familiarite which þei schuld haue with God. Eke be-cause þat
þei myth no-where go oute, þerfor he ordeyned on-to he^r seruyse 16
certeyn maydenes not lerned, in a pore seculer habite, which schuld
brynge on-to þat wyndowne mad in þe wal a^{ll} þing þat was
neccessary for hem, and receyue of hem at þat same hole swech
þingis as was conuenient to bere out. That same hole left he ope, 20
but not eyur ope, for it was opened but at certeyn tymes which
we^r assigned, for he wold a sperd it for eyur if it had be so
þat men or wommen myth a leued with-oute mete or drynk or
oper neccessaries. For a dore was mad beside, but neuyr open 24
with-oute⁵ his special comaundment, not for þe maydenes to
go owt, but for him to entyr on-to hem for goostly coumfort,
or techyng of religion,⁶ or visiting of þe seke, or swech opir
neccessarie causes ; eke of þat dore was he gayler him-self ; no 28
man bare þat keye but he. Whidir þat he went, wher-eyur he
dwelt, þe key of þat dore was with hym, so was he gelous loue^r
of here clenness. Aftir þis he stodyed so^r þat pere schuld || no
þing owtward breke þat pes which pese solitarie folk had in he^r 32

¹ but crossed through.

² In margin, 16.

³ oute in red above.

⁴ In margin in red, Ps. 4 4 (Psalm 4 v. 4 ?)

⁵ p crossed through.

⁶ o and a stroke crossed through.

clause. He lerned eke of religious men and wise men þat it was not conuenient, ne sykir, þat seculer maydenes rennyng a-boute þe world schuld serue swech solitarye persones, for euel speche often tyme appeyareth ful good maneres, and eke þei þat runne so a-boute schuld bryng clatering tydingis, which myth apeyre þe soules of þe nunnes, for þis cause þoo same seculer maydenes, with þe good counsel of heȝ fadir Gilbert and party with heȝ owne deuocion, desired¹ to haue a religious habite and so dwell with þe nunnes; and, as þei desired, so had þei. For þer, whan þei weȝ clad in a ful pore lyf, þei serued þe nunnes and lyued in ful honest conuersacion. Thus of o kyrnel which ouȝ foundour² þrew in þe erde grewe now a-noper ere be-side þe first spryng which was þe nunnes. Þan whan Seint Gilbert say þe good zel of þese seculer maydenes þus chaunged on-to God, he was ful mery for deuocion of heȝ feith, but be-cause þei weȝ inexpert, not vsed in swech, and simpil and lewed as touching lettirure, for swech ydiotes al day be-hest moȝ þing þan þei may fulfill, þerfor wold not he, ouȝ fadir Gilbert, gyue hem no hard preceptis ne ley no greuous birden on heȝ schulderis which þei schuld þrowe away aftirward and repent, || to grete schame of hem-self and grete vylony to religion. Therfor þese neophites ar for to proue, þat Sathanas transfiguȝ not him-self in-to an aungell of lith; þat þe wolf do not on his bak a schepis wolles; þat þe ostrich tak not þe wengis of an hauke; þat þe asse haue not þe leones membris. All þis is seid be þe auctour of þis lif which is of þis Seynt, þat he calleth hem neophites þat he newly conuerted to religion; for neophites weȝ cleped in eld tyme folk newly conuerted to þe feith, and all þese transumpcionis folowing rehersith ouȝ auctour to þis intent, þat men of religion schuld not haue fair condiciones owtward and euel inward, as malys in soule lich a wolf and innocens in wordis lich schepis wolles, and soo may men expounne all þe othir transumpcionis. For þis same cause þat þese folk schuld³ vnderstand what þei ded, and eke þat þei schuld proue, as heȝ age grew, what þei schuld answer, þis noble mayster told hem be-for all þese perelles and lerned hem all þe scharpnesse of religion, all þat euer þei had lerned be experiens or be tellyng of

It was not safe that secular maids should wait upon the nuns,

so these, too, took a habit;

but being simple and unused to hard life, they were just as incapable of fulfilling the difficult precepts of religion

Leaf 66, back.

as Satan is of transfiguring himself into an angel, &c.

Examples for men of religious life.

¹ final d above in red.

² MS. founder, with er crossed through and ouȝ in red in margin.

³ vnd crossed through.

Gilbert taught his sisters to follow the ascetic life.

oper men. To his sisteres he prechid þat þei schuld despise þe world & cast fro heȝ hertis all maner of *propirte*, þat is to seyne, þei schuld þink no-þing was heȝ, but al comoun, as religious folk must doo: he taute hem þe maner who þai schuld chastise¹ heȝ² 4

Leaf 67.

flesch to trauayle || and to occupye hem fro ydilnesse, and neuȝr to sitte qwiȝte fro labour in prayeȝ or occupacioȝ. He taute hem for to wake & not to slepe mech, to fast longe & not to vse metes oute of tyme. Wrecchid mete, scharp cloth, þis wold he³ þei schuld 8 haue; no gay aray, but sperd in cloystir as in prison, þat þei schuld do no euele; to kepe silens, þat þei schuld no euele speke, but be occupied with orisones and meditaciones to avoyde euel þoutes. Thei answered on-to him at þat tyme þat all þese preceptis plesed 12 hem weel, to take hardnesse for softnesse, labour for ese, heuȝnesse for swetnesse, all þese þingis wold þei gladly suffer, so þei myth come wher þei desired. The nede of pouerte *constreyned* hem, and labour in begging, for to desire to beȝ hy þingis, to þat entent þat 16 þei myth be sykir of euȝrlastyng reward. The loue of God, eke, þat drowe hem to þis same entent, and helth of her soules þorw whech þei myth deserue euȝrlastyng rest. So of nede þei mad vertue, and þouȝ in summe of hem weȝ not þe very entent of 20 perfeccioȝ, ȝet it lettid not but it gat hem þe ende of good werk. But þis holy man wold not bynde hem sodeynly to þis perfeccioȝ, but lete hem haue a ȝere of a-visedment, þat of þat grete dilacioȝ schuld growe þe desire of religioȝ. 24

Their living was harsh and they were enclosed as in a prison.

Their poverty drove them to holiness;

and making a virtue of necessity, they came to good.

Gilbert gave all one year's consideration.

[CHAPTER XVII.]

Leaf 67, back.

cap. xvij. ||

But seeing that woman's business profits little without men, Gilbert chose certain men to govern his women.

THAN say ouȝ fadeȝ in his inwardly consideracioȝ þat, withouten mennys solace and purȝaunce, womennes besinesse profitith but lytyl; þerfor chase he certeyn men whech schuld 28 ouȝr-se heȝ possessiones and haue gouernauns of all þo grete materes whech longed on-to hem. Summe of þese chase he of his plowmen and of his seruantes, summe of pore mennes childȝrn and beggeres whech he had norched fro her childhod. He was lich 32

¹ MS. chastite, with se over in red.

² flech crossed through.

³ MS. hei, i dotted beneath.

- þe seruauñt of wech þe gospel¹ spekith, þat at þe comaundment of ouf Lord went in-to þe lanes & stretes of þe cite, & swech as he fonde pore or febil, brout &² compelled hem to enter þat his lordis
- 4 hous schuld be ful. To þese men, þus newly gadered, wech he say wef inflawmed with þe [loue]³ of euerlastyng lyf, to þese same, at her peticion, he ordeyned a tokne of meknesse, an habite wech signified to hem þat þei schuld despire þis world and for-gete þe
- 8 vanite þat longith þerto. And þoo same preceptis, ful hard and not esy, of wech we spoke be-fore, he wrote on-to hem, and taute hem þat þei schuld not fast fro mynde. He taute hem ferþermoþ opir vertues þat longe proprily to þe soule, as meknesse, obediens,
- 12 paciens, and swеч oper, whos exercise is hard and mede gret, & þei, as deuoute disciples, took þese preceptis gladly and mad her avow to fulfitt hem for euyr. Thus is þe tresour, or elles þe talent, doblid, þat ouf Lord took him⁴, for ouf Lord put first in
- 16 his mynde to make a congregacion of women, and now newly he hath doblid þis ȝift whan he gadered þese men. Thus is þe iunctuþ of women and men ioyned as broches for þe crowne of þe spouse, þus mad be þe handis of þe hye werkman. Now is
- 20 þe tyme come þat þe welbeloued masculyne with þe welbeloued femiine schuld go oute in-to þe feld of þis world, for to dwelle in þe villages and in þe cytees of puple. Now was þe day come þat þe vyne wech ouf Lord planted⁵ schuld fulfitt þe erde with his
- 24 rotes, and sprede his palmes to þe se, and his braunches to þe opir flodes; þat is to say, þat þe membris of þis ordre schuld sprede þe braunchis of good exauple, þat it schuld be know wyde. Thus be processe of tyme, be þe wil of ouf Lord God, þe seed wech he
- 28 had sowen be þe first faderes of þis weye, many rich men, noble-men of Ynglond, þat is to seye, Erles, Barones, and opir, seyng and approuyng þis werk wech God had be-gurme, and seyng be-soþ what goodnesse was disposed aftir⁶, þei offered many
- 32 possessiones to ouf fader Gilbert, & monasteries, in many prouynces, vndyr his reule and gouernauns, þei be-gunne || to edifice, of wech helps Alisaundþ bischop of Lincoln was first, and Kyng Herry

To these men he ordained a habit which taught them to despise the world,

and he taught them virtue and hard exercises.

Leaf 68.

So is his treasure doubled,

for unto the women of his order are joined men.

Many noble-men of England, seeing his good work, helped him, and founded monasteries under his rule.

Leaf 68, back.

¹ In margin in red, Luc 14.

² added in red.

³ MS. with þe of everlastyng, etc., of commencing a new line.

⁴ In margin in red, M^c 25. (Matthew xxv.)

⁵ with his rotes crossed through in red.

⁶ added in margin.

Some gifts
Gilbert
received, and
some he
refused, for he
wanted his
people to live
poor.

His first
intention was
to keep only
his seven
maidens, but
when great
gifts were
given him

Leaf 69.

he acceded
in allowing
the order to
grow.

þe secunde, he confermed all. Our fadir Gilbert receyued pese possessiones with ful gret dred; and summe was he in maner coact to receyue; summe refused he and wold not haue hem, be-cause his desir was fro þe begynnyng of his ordre þat his progenie schuld lyue in honest pouerte. Honest pouerte clepe we þat a man is not in myschef for his dayly nede, ne he hath neythir no gret superfluite of good. This was þe cause þat he wold not haue ouyr mech whan it was ȝoue him, for often-tyme it is seyn þat a-mong gret multitude of puple and gret plente of richesse rise ful gret spottis of pride, as it is said be þe wise man¹: In þe multitude of þe puple² ioie of þe kyng. For his first purpos at his beginnyng was for to a kept no moo but þoo seuene which he had sperd up, þat as long as þei lyued þere schuld be no moo. But he sey be þe wil of our Lord þat rich men had multiplied many monasteries to eneres of þis ordre; he wold not be contrarie to Goddis wil, ne lette þe deuocion of þe ȝeueres, ne be rekles of þe sustentacioṇ to þe seruauantis of God, knowing wel þat þis was Goddis uertu, and not his; wherfor, he comitted al þis disposicioṇ || to þe profund counceff of our Lord which vsetȝ þe seruyse both of good & euel after his plesauus.

[CHAPTER XVIII.]

cap^m. xviii.³ 20

On the
growth of his
people, how-
ever, Gilbert
thought him-
self unworthy
to rule so
many;

and decided
to give his
order to abler
governors.

WHAN our maystir Gilbert say þus þe childyrn of God grow sco vndir his tucioṇ and say hem profiten day be day in þe weye of God on-to þe tyme in which þei were gretly magnified, he demed of him-self, as it longith to good soules to haue hem-self in litil reputacioṇ, so demeth he him-self on-worpi for to be in swech heith þat he schuld haue gouernauns ouyr so many parfit persones. He þoutȝ, þerfor, þat he wold put þis byrden and þis honouȝ fro him, and comitte his flok to on or elles many which weȝ abiler and mytier pan he, þat þei schuld haue it in gouernauns. He was in þis cas a foloweȝ of Moyses which seid on-to our Lord: I pray þe Lord sende him þat þou schal sende⁴, menyng herby that he was not able to be sent. And in a-nopir place Moyses saide to God: 32

¹ In margin in red, Prouer 14.

² added in margin.

³ In margin, 18.

⁴ In margin in red and black, Exo. 3.

Whom schal pou gyue, Lord, for to be Gouvernou^r and principal
ouyr pis multitude, wech multitude pou hast mad growe in-to
a grete puple? Thou knowist pat fro pat tyme pat pou spak to
4 me, pi seruau^{nt}, pat I schuld take up-on me to be president ouyr
pis puple, sith pat tyme I am a man of lower lyf, pat is to seye
a man of seculer || *conuersacion*, wech schuld be holier pan othir,
and am not. I knowe ful¹ wel pat pe dom schal be ful greuous to
8 hem wech ar prelates, for pei must answer for hem-self and eke
for he^r subiectis, and I am ful euel aferd pat if I be not bettir pan
my flok, I schal be turned fro pe first to pe last. Swech maner
wordes had he often and swech desires to leue his prelacye. In al
12 pis besynesse he herd telle pat pere schuld be a gret congregacioⁿ
of pe ordre of Cystewys, wech was neuely be-gunne pat tyme be
Seynt Bernard. Whe^r it was hold, i rede not, but pe Pope Eugenie
was pere, wech was sumtyme disciple to Seynt Bernard. To pis
16 congregacioⁿ went ou^r Gilbert,² purposing for to comitte pe cure
of his childyrn to pe kepyng of pese monkis. For pese mennes
conuersacion knewe he best be grete familiarite wech he had with
hem, for often pei come and we^r loggid with him, and to pese only
20 told he his counsell, for pei we^r newe^r and of harder reule pan pe
blake mun^{kis} be. Werfor he³ supposid pat his ord^r schul be in
most sikirnesse if it we^r committed to hem, for he^r new fundacioⁿ
and he^r streytnesse was mo^r accordyng to his conceyt. His answer
24 had he of pe Pope and of pe abbotis wech we^r present: || pei
saide it was not *conuenient* pat prelatis of her order schuld be
preferred to pe gouernauns of an-opir ordre, specially whe^r women
were. Thus frustrat of his purpos, he took his leue, and, be pe
28 comaundment of pe Pope and counsel of pe prelates pere present,
he was mad maystir and principall ouyr pat congregacioⁿ wech
he had begunne. Ou^r Lord wold not pat pe congregacioⁿ at
Sempingham schuld wante he^r owne kepe^r wech was bettyr on-to
32 hem pan ten opir, as Helchana sayd to Anna.⁴ For ou^r Lord had
disposed pat same congregacioⁿ to rise to pe moost parfith noumbyr
wech was at pat tyme of an-othir condicioⁿ. This religion, wech
we clepe ou^r sistir, was but 3ong at pis tyme, for sche had no tetes
36 as 3et, of prelates and souereynes, to gyue soke on-to pe tendyr age

Gilbert said
he was of
lower life
since he
became
governor of
his people.
Leaf 69,
back.

He heard of
a Cistercian
congress,
which the
Pope
attended;
and to this he
went, pro-
posing to give
these monks
charge of his
people.

The Pope
and the
Leaf 70.
abbots, how-
ever, would
not agree.

and made
him principal
of his order,

which was
young then.

¹ pa crossed through.

² s and a stroke crossed through.

² pp. crossed through.

⁴ In margin in red, 1 Reg. 1.

of heȝ subiectis, ne for to gyue mete of substauns to hem which were growe in-to more perfeccion, which eke schuld dispose all þe flok with¹ proteccion owtward and inwardly² conferment.

[CHAPTER XIX.]

ca^m. xix. 4

Gilbert was given authority because there was none

Leaf 70, back.

more fit to have it.

He thought himself unworthy,

and knew his contemplation would be interrupted;

but the Pope gave him the charge.

When Gilbert knew God's will he no

Leaf 71.

longer resisted,

THUS, be ouȝ holy fader Eugeny was comitted all auctorite to our maystir Gilbert in³ þe keypyng of þis holy flok, for þere was not founde a bettir ne more sewireȝ kepeȝ þaȝ þat same man which was gaderer of þat puple, & eke ⁊ so gelous a loueȝ of hem⁸ and þe first laboureȝ in þat holy vyne. Neuyȝelasse, he held him-self onworpi to þe birden of swech a wyte; he alegged þe importunyte of his age, þe onworthþinesse of him-self to swech dignyte, þe simplnesse to þat maystirhod, his lownesse eke to so¹² hye a prelacye. All þis drede⁴ had he in his soule þat he was not worpi to be preferred to swech dignite; he dred eke to lese þe solitarie rest of his contemplacion, for weel he wist þat þoo secret counsellis which he was used too, and þe bysy swetenesse of contem-¹⁶ placion, schuld often be interrupt with worldly occupacion and bysy oure which longeth on-to prelates. Alle þese excusaciones of meknesse were not amitted of þe Pope, but þe zok of all þis birden was leid in his nek, for þe Pope comitted all þis cure on-to him,²⁰ be-cause he say þat he had no grete appetite ne desiȝ þertoo. The purpos of ouȝ fader Gilbert was eyȝr to dwelle a-mongis hem þat be meke, and þe wil of ouȝ Lord God is eyȝr of custom to exalte hem þat moost meke hem-self. Thus, whan þis Goddis owne man²⁴ knew wel þat þe dome of God had ordeyned he schuld take þis charge, he was no moȝ hardy to maȝke ony resistens a-geyn þe disposicion of God which had chosen him to þat werk. Thus wold he not lese þe grete habundauns of vertues which were²⁸ with-inne him with obstinacye, wherfor he mekly receyued þis obediens of God and þe comaundment of Goddis vykeȝ, þe Pope, trostand for þis obediens to receyue sumtyme þe moȝ mede, be-cause he had no grete delectacion to be preferred to swech an office. He³²

¹ profi crossed through.

² inserted above.

³ ly added in margin.

⁴ final e added in red.

- put his owne wil, his owne profit be-hinde, only for þe welfare and helth of many othir. He was ful weel lerned be-fore in þe study of *contemplaciō*, and now be-gan he to lerne who he schuld profit
- 4 in ministraciō of actiue lyf, for he wold haue þe frute of both lyues, and tried to get the profit of both lives, the active and contemplative. þat is to sey, both actyf & *contemplatif*. He myth ek moꝛ lefully be a dispenser of þoo worldly goodis rather þan a-noþir man, be-cause þe same goodis weꝛ his sumtyme. For he gaf hem to poꝛ
- 8 men with which he dwelled as a poꝛ man, nowt as a gouernour of his owne, but as a procuratour and a seruauant of oþer mennes ricchesse. For pis cause and many oþer holy toknes & many good
- 12 an heuynesse¹ þat he knewe neuyr ouꝛ || fader Gilbert or þat tyme, for if he had knowe him, as he seyde, he wold a promoted him to þe archibischoprych² of ȝork, which stood voyd at þat tyme. Thus cam oure fader hom in selauchip long tyme with
- 16 Seynt Malachie, archibischop of Yrland, and Seynt Bernard, abbot of Clareuall, to which too men he was so familiar in þat viage þat in her presens, þow his deuoute prayeꝛ, a certeyn man was mad hool of seknesse which he had. He receyued eke toknes of
- 20 loue both of þe bischop and þe abbot, þe staues of heꝛ croses with which aftirward weꝛ doo many myracles; and in special Seynt Bernard gaue him a kerchy, and þerin a certeyn relik, as summe sey; but I vndirstand þat pis kerchy was goodly bordred on þe
- 24 endes, for orarium soundith soo in gramer. Thus is he com hom a-geyn to Sempyngham, frustrat, as we saide, of his purpos, in which, of very meknesse, he had pout to a leyde a-wey þe ȝok fro his nek, and a put pis office on sum notable man of þe religion of pese
- 28 Cistewys; but ouꝛ Lord þus with heuenly warnyng, as we suppose, kept him in pis office as moost parfith & abillest.

Pope
Eugenius
sorrowed that

Leaf 71,
back.

he had not
known
Gilbert
sooner.

Gilbert
returned to
England with
St. Malachy
and
St. Bernard,

who gave him
presents.

[CHAPTER XX.]

cap. xx.³

- 32 **W**HAN he was þus constreyned þat he must kepe pis offise He chose men him-self, || þan chase he owt of his owne religion certeyn Leaf 72. me[n] to beꝛ þe birden of gouernauns with him lich as Moyses to govern his order,

¹ see inserted above.² archi added in margin.³ In margin, 20.

but attended
to important
matters
himself.

These men
were learned.

Maidens must
have succour
of monks.

Leaf 72,
back.

But as no
monk may
dwell with
women,

Gilbert set
the men's
dwelling far
from the
nuns, and the
canons only
entered the
nunnery to
administer
the sacra-
ment.

ded as we rede be þe counceſſ of Iethro, preſt of þe hethen lawe,¹
he assigned *certeyn* men to haue *gouernauns* vndyr him and alle
þe grete causes he wold redresse him-self. Thus ded ouȝt maystir;
he chase men of sufficient lettirruȝ, of holy *conuersacion*, ordered⁴
aftir þe custom of þe chereh, wech schuld haue vndyr him þis
gouernauns. Men weȝ chose for þis cause, for it is moȝt *conuenient*
þat men be preferred in *gouernauns* þan wimen. Letteryd men
weȝ chose and no lewed men, þat þei schuld haue *cunnyng* to⁸
tech opir. Ordred were þei for þis skil, for þei myȝt not elles
haue cure of soules² lest þan þei weȝ in holy ordre.³ Than chase
he men for to gouerne wimen; letteryd men for to teche þe weye
of Heuene both to men and wimen; clerkis eke, þat þei myȝt¹²
be þe bettyr keperes of þoo scheep wech Crist bowt with his
blood. All þis ded þis man be holy inspiraciō of ouȝt Lord
God, and be good counceſſ of holy men and wise men; for, as
þe decres of ouȝt form-faderes beȝ wittenesse, þe monasteries of¹⁶
maydenes may not stand with-outen help and socour of monkys,
or clerkys, || wech must be *spiritual* faderes to swech tendyr
soules, to gouerne hem in þe swete ȝok of ouȝt Lord. But for
as meȝ as þe lawes of holy chereh defenden þat no monkys²⁰
ne clerkys schul dwell with wimen, but þei schul be fēȝ remeyd,
ech of hem fro opir, so ferforth þat wimen schuld not come
nyȝer þe monasterye þan to þe porche of þe same, þis same
prohibiciō folowyd þis man in þe moost streyttest wise, in so²⁴
meȝ þat he sette þe dwelling of þe clerkis fēȝ fro þe dwelling
of þe nunnes, as a man schuld sette in o cyte or in o town too
dyuers places of dyuers religion. So weȝ þese chanones fēȝ sette
fro þe nunnes, þat þei schuld not come with-inne þe nunnes in²⁸
no maneȝ but only for ministraciō of þe sacramentis. In þis
materȝ may be seyȝ þat habitaciō of men and wimen in o
place was forfended in eld tyme for grete peryȝ þat fēȝ, moost
specialy for feyned folk þat used heȝ synne vndyr colourȝ of³²
holynesse, as a man may rede in dyuerse places of Seynt Ierom
Epistles. Thus ouȝt Lord ful mercyably and meruelously can
make his seyntes to schyne with grete ioye of consciens in þis

¹ In margin in red, Exod.

² ules added at margin.

³ added in margin.

erde, for þem þat he iustifieth he maketh ful gret; for he is not wone to lyte a lanterne and hide it vndyr a buscheff, but to sette it vp in heith on a¹ chaundeler, þat all men wech
 4 schul || entre in-to þe hous of our Lord may se lith. Our Lord² Leaf 73.
 wil schew often to þe world what þo men be wech he louyth;
 for þe grete dignyte wech þei schal reioyse aftirward, our Lord²
 schewith be-fore be grace of myracles, þat þei wech se all þis
 8 þing may knowe þe bettyr be very weye of trewth and with
 sikyrnesse of hope come to þe lif þat euyr schal lest. Swech
 pite on his seruauant, Gilbert, hath þe grace of God vsed, first
 gyuyng him good werkys with wech he schuld schyne, and
 12 aftirward grauntyng vertue of myracles to make his werkes
 open.

God sets His
lights on high,

and shows by
miracles who
shall after-
wards be
blessed.

[CHAPTER XXI.]

cap. xxj.³

16 **H**YS paciens a-mong all opir vertues was to hym a very
 crowne, for þat was graunted him of God þat he schuld
 want no vertu but þat he schuld be keper of all vertues. God
 wold þat þe onyment of vertue wech was with-inne him schuld
 be stered & rolled with many tribulaciones, þat aftyr þat rolling
 20 it schuld haue⁴ þe mo^r odour. He wold⁵ eke þat þe smal seed
 of mustard schuld be al to-broken wech schuld be þe mo^r
 poynaunt aftir þat grindyng. Al þis is seyð for our fader Gilbert,
 wech was accused to þe kyng Herry þe secunde þat he gaf
 24 fauour to Seynt Thomas of Cauntirbyry in his exile and sent
 him in-to || Frauns grete plente of mony. For wech cause
 Gilbert was endyted and many of his felauchip for fauouryng
 of þe kyngis traytour, and writtes we^r sent oute þat Gilbert and
 28 all þe prioures of his ord^r schuld be exiled. And in þis cause
 our fader was not gilty, þat is to sey, to send mony ouyr þe
 see; but be-for Seynt Thomas exile, whil þat he was hid in priuete
 in Ynglond, Gilbert gaf him good and sent him to his sustenauns.
 32 For, as we rede in þe lyf of Seynt Thomas, a chanon of Sempyngham

Gilbert's
patience was
crown of his
virtue.

He was
accused of
aiding
à Becket in
France, and

Leaf 73,
back.

writes were
issued for his
exile, though
he had only
aided the
Saint in
England.

A canon of
his order

¹ candel crossed through.² in margin.³ In margin, 21.⁴ inserted above.⁵ wold twice, the first crossed through.

led St. Thomas
to the sea by
privy ways.

Gilbert
refused to
swear inno-
cence before
the judges.

Leaf 74.

Gilbert was
firm in his
purpose.

ord^r led Seynt Thomas fro Northampton to þe se, þow many priuy weyis and fennys onknowe to many men. In þis same mater, be-cause S.¹ Gilbert was of swech reputaciō as touching holynesse, he was reqwyred to come be-fore þe iuges & make 4 þer a bodely oth wheythir he was gilty in þis mater or nowt. But þis refused he, for he saide he had leue^r be exiled þan swere, for he wold not leue a bad exauple to hem þat schuld come aftir him. Lich on-to þis mater rede we in þe book of Machabees 8 of þe good old man cleped Eleazarus which wold not ete swynys flesch forboden be þe lawe of Moyses. He saide he wold rather dye, and whan he was counceled of his frendes þat he schuld feyne him to ete it he wold not, neythir for fe^r of lesyng of 12 his lyf, ne for counceit of his || frendes; he seide þat zong men schuld not take exauple of elde Eleazar to breke þe lawe of Moyses for fe^r of deth. So was ou^r old man eke disposed þat he wold not leue þe chirch on-defensed whil he myth leue it, 16 ne he wold not feyne for to leue it; for if he had do soo, he schuld a be holde a-mongis men hertles; he schuld ha be causeeke þat opir men schuld a be mo^r feynt, and mo^r-ouyr, be-fore God he had runne in grete offens.

20

[CHAPTER XXII.]

cap. xxij.

Then the
king's heart
changed,

and the
writs were
annulled.

Fear turned
into joy.

IN þis same tyme whil ou^r fader stood in þis perplexite, ou^r Lord chaunged þe kingis hert which was þan in Normannye, and letteris we^r sent fro him ouyr þe se to þe iuges of þis lond, 24 þat þis cause which touched Gilbert & his bretherin schuld be differred fro hem to þe kyngis audiens. Mery & glad was ou^r fader in all þis abydyng, and whan þei alle tremuled for fe^r, as no wondyr was whan þei had mad hem redy to forsake kynrod 28 and cuntre and neuyr to come a-geyn. His hert in al þis tyme was trosting in God, for he pout as Seint Iame seith, a ful grete ioye was com to him whan he was assayed with dyuers temptaciones.² A-nopir vexaciō had ou^r mayster which was not lytyl. 32 Certeyn bretheren of his which he had conuerted fro þe world ||

¹ inserted above.

² In margin in red, Iacob 1.

and norchid fro her childhod turned in-to malice, were very of
her order and of her profession, turnyng all her goostly conuersa-
cion to lust of etyng and drynkynge and leccherye, so ferforth
4 þat þei diffamed our maystir & his sclauchip of grete vigour,
and moꝝ-ouyr wrytyn and sent on-to þe Pope, compleynynge and
allegging many þingis which weꝛ not soth. Vp-on þis come certeyn
bullis fro Rome þat þis mater be indifferent persones schuld haue
8 his examinacion. Thus was our Gilbert cleped to apper in-to
þe ferpest parties of þis¹ londe, and to answer to þese accusaciones,
not-withstand his grete age and febilnesse. But þis man, ful of
constauns, was not aferd of payne, ne labour, ne cost, ne þretyng
12 of þe iuges, ne fayre suasionis of opir; all þese myth not make
him to consent for to goo oute of þe parfith weye which he had
be-gunne, for he wold sey often he had leuer his prote weꝛ cut
þan ony þing schuld be left of þe first profession and þe first
16 institucion which he had mad. But whan þis mater was discussed,
it was founde þat his accuseres weꝛ fals, and þus was þe blessid
man proued as metal in þe fornays, and þes sent fro heuene
on-to þe cherch and his religion. For whan his || aduersaries
20 fayled of her proues & coude with no craft haue þat þei desired,
þei were compelled be God and schame in her consciens to pray
him of forgifnesse, in which prayer þei desired þat he schuld
sumwhat tempir þe gret hardnesse of religion and suffir hem
24 not to be kept so streith as þei weꝛ be-for. The good old man
with-outen ony difficulte receyued hem to grace, and in tokne
of enter loue, he kissed hem all; eke, in þat temperauns which
þei desired of all scharpnesse² of religion, partye with auctorite
28 of þe Pope, partye with wise counceill of religious men, he
promised hem to fulfill mech of her desiꝛ. In þe last ende of
his age, lich a-nopir Iob which was smet in his flesh with ful
greuous woundes, he was smet with blyndnesse, for he lost þe
32 site of his body. But þis strok was not smet of God as an
enmye, but as a frend prouokynge a man to batayle a[n]d³
behestyng victorie to him. For of þat defeaute of blyndnesse in
his body grewe on-to him a grete perfeccion of vnderstanding

Leaf 74,
back.

Some of
Gilbert's
monks
rebelled, and
fell into lust,
and wrote to
the Pope in
complaint.

The Pope
ordered an
examination;

and Gilbert's
accusers were
proved false.

Leaf 75.

They prayed
him for
forgiveness,
and asked
him to
temper the
hardness of
his rule.

He forgave
them and
kissed them,

and fulfilled
their desire.
Like Job in
his age he was
smitten, and
lost his sight.

¹ *Inserted above in red.*

² MS. schrapnesse, *with as over in red.*

³ MS. ad.

His blindness
brought
greater
holiness.

in his soule, and he was aftir þat tyme replet with grace of the Holy Goost moꝛ habundauntly. For now wex he absent to seculer pingis and more present to euerlasting desires, as a man þat aftir grete laboures had grete delices of *contempla-* 4
cion ¶.

[CHAPTER XXIII.]

Leaf 75,
back.

His daily
occupation
was prayer
and virtuous
talk ;

cap. xxiiij.¹

but he spoke
seldom

remembering
the words of
Dauid ;

for, as
Solomon said,
in much
speech sin
wanteth not.

Leaf 76.

Gilbert
lamented the
distance of
death.

When he had
talked long he
burst out into
his confession.

HIS occupacion be þe day was² in prayer, or in heryng of good lessones, or in goostly counfort of his breþerin, euyr talkyng 8 of uertu ; of swech occupacion sused he neuyr, saue swech tymes as nature requyreth his inclinacioꝛ ; for, saue þo tymes, euyr his mouth or his mynde was not ydil. If ony man had interferred wordes wech weꝛ not plesauus to God, ne soundyng to uertuous lif, þei 12 schuld gretly displese him. He him-self spak but fewe wordes ; he had moꝛ delite to heꝛ þaꝛ to speke, for all þat he spak was soundyng on-to grete profit of vertuous gouernauns. He poute often of þat verse of þe prophete Dauid, weꝛ he seith³ : Obmutui, 16 *et humiliatus sum et silui a bonis*. He was down, he seyth, and meked him-self, and kept silens, þat he schuld not speke good. It was þe condicioꝛ of Dauid, and soo hath be of many holy men, to speke but fewe wordes and but seldom, for þei were euyr aferd of 20 þat Salamon seith,⁴ þat in mech speche synne wanteth nowt. This caused ouꝛ maystir to sey but fewe wordes þat he schuld vse hem wel. Euyr was his mynde on-to heuene and euyr bidding soft bedes, often wold he a-mong his orisones say, Who long Lord schalt 24 þou⁵ ¶ for-gete me ? And woo is me þat my good dwellyngplace is kept so long fro me ! Sum-tyme, whan we supposed he had be a-slepe, his handis weꝛ cured with his mantel, but his cyne sey we lift up to heuene, and euyr softe wordes herd we of his mouth. 28 Sumtyme eke whan he sat in talkyng with othir men, if þe talking were long, he, as in partye aferd þat þeꝛ was do sum excesse of speche, sodeynly wold brest oute and say his confession, mekly askyng absolucioꝛ, and þaꝛ aftir wold he asoile deuoutly þem 32

¹ In margin, 23.² was twice, the first crossed through.³ In margin in red, Ps. 38.⁴ In margin in red, Prouer 10.⁵ in margin.

4 wech were a-boute him þat tyme. Be nyte tyme he was ocupied
 moost with orisonen and ful pryuely wold he goo to his rest, first
 knelyng longe be-for his bed. And whaṇ his cubiculeres wold
 8 loke if he ¹ lay wel, þan wold he blame hem þat þei mad his bed no
 bettir ouyr-nyth. Þese wordes were in maner of excusaciōn, for
 he was loth þat ony man schuld se in what maner he rested; for to
 þat pruyte he desyred ² no moo secretaries but God and seyntis
 12 with whom he wold talk þe moost part of þe nyth. What schuld
 we speke of his diete, with what scarsnesse of mete & drynk he
 was fed? He loued so wel þe comon refectiōn þat whaṇ he was in
 grete languor, as it kindly folowith age, he wold not, for no prayer
 16 of his breþerin, etc in þe dortour; he wold neuyr be absent fro þe
 same hous wher þei ³ alle had her refectiōn, not-withstand þat
 þe refectorie was fer and many greces þer-too, wech was grete
 difficulte to an old man for to clyme. Whaṇ he was prayed of his
 20 disciples þat he schuld spare his grete age and his seknesse, he
 wold in a maner of a holy ire answer & sey: Gilbert schal not be
 exauple to his successoures for to ete delicacies in his chambyr.
 For þis cause were þei fayn for to bere him, on on þe o side,
 24 a-noper on þe othir; and with grete labour þus cam he to þe
 bord, to wech, whaṇ he was come, he pynd his body with hungir
 rather þan fild it, euyr pinkyng of þe vesselis longyng to our Lord
 and euyr hauyng mynde of his congregaciōn. Whan he was bore
 28 fro þe bord a-geyn to his couch, alle þe othir part of þe day he
 spent in þe same vse, þat is to say, prayed or herd holy ⁴ lessones,
 or comowned in deuocion. And þat he schuld haue þe uery ende
 of all perfecciōn, be-cause he had ascended fro o uertue to a-nopir,
 32 and eke be-cause he was gretter in uertue þan he supposed || him-
 self, for he knew weel þat a vertu is neuyr þe lasse þouȝ it defende
 not him-self, for þis cause he purueyed pees a-geyns all perelles
 wech myth falle to poo congregaciones mad be him; eke þat
 36 debate wech was a-mong þe lay puple of his ordre for dyuersite
 of metis, þis same debate with consent of al his chapet and in
 presens of Hewe, þan biscop of Lyncoln, he sette in rest and pes,
 and opir menes of pes ordeyned he, ⁵ and mad hem to be write and
 40 kept in his Congregaciones, ⁶ with-oute ende to endewre.

He desired
only God and
the saints for
his night-
companions.

He would
Leaf 76,
back.
never eat in
private,

but was led
to the
common
refectory.

He spent his
days in
prayer.

Leaf 77.

He settled
the debate
among his
lay-people on
diversity of
foods and had
it written in
his 'Congre-
gations'.

¹ in margin.

² MS. desered, y over in red.

³ i added in red.

⁴ s crossed through.

⁵ above in red.

⁶ in margin in red.

[CHAPTER XXIV.]

capitulum xxiiij.¹

A canon of
Gilbert's fell
sick with
fever,

to whom

Leaf 77,
back.

Gilbert sent
a messenger,

commanding
him to come
and the fevers
to leave him.

When the
fevers
reappeared
the canon
commanded
them to go,

and they
went from
him.

These be þe myracles which oure Lord wrount be his *seruaunt*. Gilbert whil he leued in þis bodely lyff. A chanon of his pat had be & was euyr in his felauchip whan he went fro o place to a-nopir, which mannes name was cleped Albyne, aftir a grete febilnesse pat he had take of labouʒ in his iornay, fel in a greuous fevour, in so greuous pat he myte not goo with his maystir as he was wone to doo, so pat ouʒ maystir was fayn to abyde at a place 8 which þei clepe þe ylde; þere abode he, abydyng þis mannes recuryng, and went no ferther. And whan ouʒ good fader had loy þere longe and wex wery, desiring to fulfille || his iornay, he sent a messenger on-to þis man,² comaundyng him in vertue of obediens 12 pat he schuld no moʒ suffir þe fevyʒ to come on-to him, but pat he schuld with-oute ony lettyng³ come on-to his maystir in all hast. Be þe same messenger, eke, he commaunded on-to þe feueres pat þei schuld no⁴ moʒ be bold to vexe his *seruaunt*. Whaʒ þis 16 message was doo, þis same Albyne inclyned his hed to þat precept, as religious man schuld do, saying pat he was redy to obeye his maystir in all þing. The next day cam, and eke⁵ þe ouʒ in which þe fevyʒes were wont to take him, and all þe toknes weʒ come, as 20 schakyng, akyng of þe hed and swech opir; þan spak þis Albyne on-to þis seknesse as to a lyuysch creatuʒ, in swech maneʒ: What menest þou pat þou wilt now vexe me a-geyn? Hast þou no mynde who pat my maystir forbad þe pat þou schuld no moʒ vexe 24 me? But now I commaunde þe in my maysteris name pat þou obeye to his precept and besy þe no moʒ to my vexacioʒ. A-non, as he had said pese wordes, he blessed him with þe signe of þe holy crosse, and some aftir he felle in a swete slep, and aftir he wook he 28 was delyuered of þat seknesse, ne many 3eres after was not he vexed with þe feuyʒes.

¹ In margin, 24.

² in red in margin.

³ MS. letty, corrected in red.

⁴ in margin.

⁵ which crossed through.

[CHAPTER XXV.]

cap. xxv.¹|| Leaf 78.

- A**N-*opir* chanon was *pere* of þe place cleped *Sixelenses* which had in his feet a violent and intollerable payne. This man, trostyng in þe grete vertue which oure Lord had put in his maystir, made menes to þe mynister of oure maystir þat he schuld kepe him þe watyr in which oure maystir schuld wasche his feet at eue. For þat was his custom, as þei sey, to wasch his feet euery nyth.
- 8 As þe man desired, þe water was kept, and he, with grete deuocion, wasched þerin his feet and þerby was mad hool. The grete feith of þe o man and þe clene lyuyng of þe *opir*, þorw þe myth of God, browt þis myracle to ende.
- 12 ¶ Ther was eke a knyht dwellyng a-boute Oxenford, þat, for helth² of his soule, was mad a chanon in þe place at Osney. This man sone aftyr his profession was mad celerer of þat hous, and not long duryng in þat same office, he felle in þat seknesse which þei clepe
- 16 *podagra*, which is a seknesse, as þei sei, of hem þat haue led heer lyf in grete delicacye; and it causeth swech payne in þe feet þat it priuyth a man of his walkyng. This man þus hurt, herd telle of þe grete myracles wrouht be oure fader Gilbert, an who many places
- 20 and what noumbir of persones wer edified || be his doctrine. Of þis fame he coniected in his soule þe veri soth, þat swech pingis myte not be do witz-outen vertuous lyuyng. Wherfor, with grete trost of his soule, he conuerted him to God and to þis Seynt, and
- 24 mad menes on-to hem þat were dwellyng with Gilbert, þat he myte haue a peyre of old sokkys, or pinsones, which oure maystir had often wered. He had swech as he desired, and a-non, as he had vsed hem a-while, his feet were hole. A long tyme aftir þis þe
- 28 same payne þat was in his feet fel to his handis, and more payne it was to him *pere* þan it was in his feet. Thoo took he þe same sokkys and wered hem on his handes, and fro þat day forth both his handis & his feet wer hool.

A canon of Sixhills(?) was cured of pain in his feet by washing them in water so used by Gilbert.

A cellarer of Osney suffered from gout in his feet.

Leaf 78, back.

He was cured by wearing Gilbert's socks.

His hands were likewise cured.

¹ In margin, 25.² fo crossed through.

[CHAPTER XXVI.]

Cap. xxvj.¹

A goldsmith
in burning
fever was
cured by
drinking from
Gilbert's cup.

Leaf 79.

Another man
was cured of
fistula by
Gilbert
washing his
feet on
Maundy
Thursday.

A prioress
was saved
from death
through
Leaf 79,
back.
Gilbert's
mediation.

¶ Wre maystir had a cuppe of which he drank often, and, as it semeth, it was of tre bounden with siluyr, lich as religious in pis lond vse mech. This cuppe was broke with sum fal and 4 sent on-to Beuyrle, on-to a goldsmyth, for to repay^r it. This goldsmyth, whan þe cuppe cam, lay in þe brennyng fevyr, for so happed it þat þat same tyme was þe hou^r of his seknesse. And whan he herd þat þis was || ou^r maysteris cuppe, and þat of custom 8 he drank often in þe same, he desired gretly to drynk of þis cuppe. So was þe cuppe fild with drynk, and of þat same drynk this man had his helth.²

¶ A-nopir man, of þe noumyr of hem þat were no clerkis in þe 12 same ordre, had in his foot a soor which þei clepe þe fistula. And so happed on Maunde Pursday whan a^{ll} þe breþerin schuld be waschid, he desired gretly þat ou^r mayster schuld wasch him. So was it ordeyned þat he was sette where ou^r deuoute fader schuld 16 in his cours wasch a^{ll} þe rowe, þat, be his touching, as he be-leued, veryly þe man myth be hool. The good old man in his cours of wasching cam to þis sek man, and with both his handys con- streyned his sore foot, be-cause he pout it was not clene. ³ Thus he³ 20 constreyned it ⁴ with wasching, but in þat same handelyng, corrupt blood ran oute of þe woundys and opir mate^r swech as sores haue, and a^{ll} þis waschid oure fader ful clene with þat same watir of þat holy mynystery. What schal we telle long tale? Be þan he had 24 waschid a-wey þis blood and þis opir onclene mate^r, a^{ll} þe foot was hool.

¶ There was eke a prioresse of his nunnes þat lay so seek þat euery man loked ⁴ whan sche schuld deye. He herd telle of hir || 28 þat sche was so ny þe deth, and be a messenger comaunded deth þat he schuld not take hir at þis tyme, for sche was ful necessarie on-to þe relygioⁿ. Sone aftyr þis he visite þis woman him-self, and his bak was but turned fro hir in his goyng þat sche was coumforted 32 a-non, for a^{ll} þe noyhous humoures went oute fro hir sodeynly be a swet, and eke þe grete constrictioⁿ of hir wombe was resolued meruelously.

¹ In margin, 26.

² in margin.

³⁻⁵ in margin.

⁴ inserted above.

[CHAPTER XXVII.]

ca^m xxvij.¹

- IN þat same tyme was a grete debate be-twyx Steuene, kyng of
 Ynglond, and Herry, duk of Normannye, aftirward kyng.
- 4 This debate was so grete and þe parties so strong þat al þis lond
 at þat tyme was ny lost. For þe feldes lay with-oute tilth, þe
 smale townes had no dwelleres, þe wallis we^r falle down and stretes
 destroyed. Grete townes we^r ny desolat; þere wat not elles² but
 8 pray and³ þeft and brennyng, euery man a-geyn opir. This mad
 oure mastiris hert gretly affrayed be-cause he say þe lond ny
 destroyed, and in special for þe newe religion which he had be-
 gunne was ful likly to renne in desolacion. Vp-on þis sorow and
 12 heuynesse þe good man prayed nyte and day þat ou^r Lord schuld
 haue mercy on his puple || and sende an ende of þis desolacion. **Leaf 80.**
 Sodeynly, as he lay and prayed, was schewid on-to him a book in
 which book was writyn þe noumbyr of þoo ȝeres in which þis
 16 desolacion schuld lest. Whan he had red þis scripture he fel down
 plat and mad grete sorow, for he supposed verily þat all þese ȝeres
 were for to come. For if it so were þat þis persecucion schuld last
 so longe, all þis lond schuld, be possibilite, be destroyed. Tho he
 20 þat schewid him þis book gaf him coumfort and notified on-to him
 þat þese were þe ȝeres which he say of þat hool persecucion; of
 which, summe were passed and summe for to come. There he lete
 him haue knowlech who many were passed and who many to come;
 24 and as þis vision schewid, so folowid þe dede, for þat same ȝere
 merked in þe book cesed þat debate and þat desolacion. This
 reuelacion was a grete coumfort⁴ on-to ou^r fader and on-to opir
 men to which he opened his counceſſ.
- 28 ¶ We knew also in þat same tyme a noble woman⁵ of grete
 ricchesse, which, as often as sche conceyued, þe childyr þat sche
 ba^r we^r bore ded. A-nopir woman dwellyng be-side had a⁶ girdyl
 with which oure fader || Gilbert had often be girt next his flesch.
 32 This girdil was take be þis woman to þe opir woman which myth
 not bryng forth childern o-lyue, and sche used it continually next

The land was
 desolate in
 King
 Stephen's
 days,

and the
 people at
 discord.

Gilbert
 sorrowed,

but he was
 shown a book
 telling the
 duration of
 the trouble,

which com-
 forted him.

A woman
 bore still-born
 children,

**Leaf 80,
 back.**

and was
 helped by
 Gilbert's
 girdle.

¹ In margin, 27.³ d added above.³ in margin.² a stroke crossed through.⁴ t added in red.⁶ gil crossed through.

hir flesch. Sone aftyr sche conceyued a child, and þaṇ a-nopir, wech childyrn leued on-to mannes age and weṛ worpi men both in honour and rychesse.

[CHAPTER XXVIII.]

Capitulum xxviij.¹ 4

A woman caused Gilbert to sleep in her bed that she might have children.

Her son was
Leaf 81.

called after the Saint, who sent her a cow.

A place next Gilbert's inn in London caught fire.

Gilbert refused to leave the inn, and the flames spared it.

THer was a man, eke, of Staunford, at pat tyme had a wyf pat baṛ no childyrn. So happed ouṛ maystir in a iornay to these his hostel at pis mannes hous. Whan he was com pidir, þe woman herd gret report of his holynesse, and pout² pat be his merites sche 8 myth conceyue, lych as þe woman Sunamite conceyued be þe presens of Helise. Trostyng þus on þis mannes goodnesse, sche mad ouṛ fader Gilbert bed in þat same place wher hir husband³ and sche³ were wone to ly. Gilbert went forth on his iornay; þe goodman 12 of þe hin cam hom, and in⁴ þat same bed, as þe woman be-leued, be meritis of ouṛ fader Gilbert, sche conceyued⁵ a son, and cleped hym, whaṇ he was boṛ, aftir þe name of þe good old man Gilbert. And whan ouṛ fader herd sey of pis || chaunce, with grete merthe 16 he sent a cow to þe woman, praying hir to norche wel his child.

¶ It happed on a tyme, eke, ouṛ maystir to ly at London; happed soo, þat a place next þe In wher he lay was sodeynly on fyre. So whan it cam ny his chambir, þei þat were a-boute him cryed up-on 20 him to go þenne and fle swech grete peret. He wold not him-self remeve ne suffir no þing in þe hous to be caried oute, but comaunded hem þat þei schuld lede him and sette him at þe wyndowṇ wech he myth best se þe fiṛ. Whan he was sette pere he⁶ be-gan to 24 pray, sumtyme loud, sumtyme soft, sumtyme saying, sumtyme singing. So þe fiṛ cam so ny þat aṇ opir fled, but he sat stille and meued not, and sodeynly þe flaume of þe fiṛ, as þouȝ he had dred þe presens of ouṛ maystir, left þat coost and went to opir 28 place, sparing þat hous wher he sat and alle þe houses wech longed to þat In. He þat was lord of þat In and keper þankid God ofte sithe, saying with grete feith þat þorw þe merytes of Gilbert his place was sauēd.

32

¹ In margin, 28.²⁻³ in margin.² pout twice, the second crossed through.⁴ inserted above.⁵ d added above.⁶ in margin.

[CHAPTER XXIX.]

cap. xxix.

EUene as be þe inobediens of þe first man, Adam, mankynd Adam's lost
 lost þe dew *dominaciōn* || of hym-self and of opir þingis Leaf 81, back.
 4 þat be vndyr him, rith so be þe meknesse of þe secunde man Crist, domination is regained through Christ.
 þei þat folow his steppis recure swech rite þat þei may haue al
 þing in subiecciōn. Treuth saith þus to us in þe gospest: If 3e
 haue feith as grete as a mustard seed, or ellis, If 3our feith be as
 8 a mustard seed, 3e schal sei on-to þis hill, go fro þis place and falle
 in-to þe se, and it schal be soo. And in a-nopir place he saith:
 I say 3ou treuly, what-so-euy[r]¹ 3e aske in 3our prayer, be-leue,
 for 3e schal take it. In our fader Gilbert haue we þe exhibiciōn of As Gilbert was obedient to the Lord of the elements he had power over them.
 12 þis precept. Be-cause he was obedient to Him þat mad him, whom
 wynde and water obeyen, þerfor our Lord graunted to him for to
 werk many þingis, and to haue comaundment ouyr þese elementis.
 For to his preceptis were þese elementis *buxum*, wynde, se and
 16 fire, and alle þei bowed to þe strength of his uertue. O special
 cronycle wil we allegge in þis mater. Our fader schuld ones saile Once when he should have sailed across the Humber, there was a storm.
 ouyr þe watir of Humbir for visitaciōn of his flok þat was in þe
 province of ² 3ork, ³ or elles he cam fro 3ork in-to þis cuntre,
 20 & þat is⁴ moost likly.³ The wynd blew oute of the south with
 swech impetuoesnesse and mad þe wawe so for to rise, þere durst
 no man goo. He was compelled to a-byde at a grange which þei
 cle||pe⁵ Heseleschop, a-bidyng þe ende of þe storm and counfort He awaited its end,
 24 of fayr wedyr. He lay þere long and was wery of þat lyf, and Leaf 82. but grew weary,
 mech moʒ wery for he had grete hast to see þoo persones which he
 went to visite. He asked of hem þat schuld lede him what wynde
 was best to lede him ouyr þe watyr. Thei saide þe north wynd
 28 wast best, if it wold blowe. He answered þat he supposed þe
 northeast schuld be moʒ gracious, but he comaunded hem in our
 Lordis name, in whom was all his trost, þat þei alle schuld with
 a good deuociōn sei a Pater-noster to our Lord. This made he
 32 hem to do þat no man schuld deme þat he trosted on his owne
 merites, and þat he schuld fle þe praying of men, which was euyr
 his appetite. Aftyr þei had sayde þis orison he comaunded his

¹ MS. euy. ² god crossed through. ²⁻³ or elles . . . likly, in margin.⁴ MS. it.⁵ hel crossed through.

set out for
the shore.

The sailors
put to sea;

the storm
ceased, and
Leaf 82,
back.

they had the
wind they
desired.
When they
arrived at
their port the
tempest rose
again.

hors to be sadeled and all his meny to make hem redy. Thus pei
hast to-ward pe brynk of pe watyr, and pe tempest be-gan sumwhat
to cese. The schipmen sayde ech to opir, lete us take pe watyr in
Mary name; we ar likly to haue a good freyte. This saide pei of 4
grete sikyrnesse, for pei trostid mech vp-on pis mannes vertue.
Thus make pei redy her schippis, and pe same wynde wech our
maystir desired, pei had; pei goo in-to || pe vesseles, drawe up her
sailes, and with a fauourable wynde pei londe wher pei desire. 8
The most merueile in pis mater was as pei told pat¹ wher present,
pat whan our maystir was londyd pe same tempest roos a-geyn
& pat same wynd in pat place where he took his schip, pat all
men myth knowe pat pe face of heuene was noth chaunged at pat 12
tyme but be his merytes.

[CHAPTER XXX.]

capitulum xxx.²

The night
Gilbert died,
a prioress of
York saw
a vision,

of prepara-
tion for the
burial of
a man.

Leaf 83.

It seemed to
her that she
asked what
man was
dead, and
was told that
it was Gilbert.

A Ftyr pat tyme pat our maystir was passed oute of this
world,¹ certeyn dremes were schewid to certeyn vertuous 16
persones, in wech dremes pe tyme and pe houir of his deth was
notified and oppenly declared pat pis man was ioyned on-to po
seyntis in heuene. For pat nyte in wech he passed fro pe world
swech a vision was schewid on-to a prioresse of nunnes, not of his 20
ordre, but of a-nopir, in pe prouynce of 3ork. The woman say in
hir vision a grete chersch standyng in a fayr place, and on pe west
side of pe chersch a gret hous, in wech hous many men wer bysi
to aray all swech pingis as longe to byryng of a man, pat is to sey, 24
a bere arayed with clopis of silk, with candeles and a crosse and
mech opir ping, as longith to pat solempnyte. And in pis || drem
pis same persone, pis prioresse, had gret merueyle, for sche had
neuyr in all hir lyf seyn no swech solempnyte³ a-boute no ded 28
man. A-mongis pe puple, wech was gret, as sche poute,⁴ sche
spak on-to on and prayed him to telle hir what maner man pis
was per ded for whom all pis aray was mad. That same persone
3aue hir pis answeze, pat maystir Gilbert of Sempingham was 32

¹ inserted in red above.

³ part of the word over in red.

² In margin, 30.

⁴ 1 crossed through.

passed fro þe world, and ouȝ Lord wold þat he schuld be byried
 with swech solempnyte. Aftyr þis answeȝ he þat lay on þe bere
 rose up, as sche þoute, and took a crose in his hand and be-gan to
 4 syng a song in Latyn with a note of swech melodye þat sche had
 neuȝ herd no swech. The letter to þat same note was þis: Pure
 mentis gaudia ostendamus eia in vocis melodia. The Englisch is
 þis, as I suppose: The ioȝe of ouȝ elene mynde lete us schewe now
 8 all in fere with voys ful of melodye. Whaȝ he had songe þis vers
 all þe puple folowyng sang þe same, and soo went þei forth on
 procession in-to þat same cherch. Whan þis womaȝ say þis
 bischop þus syngyng and on lyue, sche saide on-to him wech told
 12 hir þat Gilbert was ded: Wenest þou þat I knowe || not maystir
 Gilbert? I knowe him ful weel, and he is not ded, for þou saide
 he was ded, and he is ȝondir in þe procession. Than þe man
 saide to hir agayn: Knowist þou nowt what fell to Seint Ion þe
 16 Euangelist? Euene as he had þe moder of ouȝ Lord in kepyng,
 so had þis man in gouernauns many persones wech folowid hir
 virginite. Tho spak þe nunne to him a-geyn: I knowe wel what
 fell¹ to Seyn Ion, for he is þe aduocat of ouȝ place, and I can his
 20 lyf ny be hert. And þaȝ said þe man to hir²: Rith as ouȝ Lord
 hath do with Seynt Ion, rith so wil He do with þis man. In þis
 mene-while þe procession went fro þe hous, and sche inquired of
 him whidir it schuld goo. He saide þat all þe processiones of þe
 24 world schuld mete with þat procession. Thus talkyng, þei³ entred
 þe cherch, and þat procession stood stille be-fore þe grete crosse.
 A-non sche say many processiones entre in-to þe cherch, mo þan
 sche coude noumyr, of wech sche knew many, and þan sche dred
 28 hir for þe grete noumyr þat sche schuld be trode vndir fote. In
 þis dred sche wok, and felt so swete a sauouȝ in hir⁴ nase þat sche
 had neuȝ felt non swech, for al þat day || and many dayes aftir
 þat swetnesse a-bood, with wech swetnesse sche was gretly
 32 refrechid. In þis tyme of her wakyng hir sistir rang to mateyns
 & sche roos, gadered all heȝ sisteres, and told hem pleyȝly þat sche
 wist be hir drem þat maystir Gilbert was ded. Not long aftir be
 a messager þat was sent to telle hem of his passing, þei knew
 36 veryly þat þis was þe houȝ in wech he passed. It is ful likly

Then she
 thought that
 Gilbert arose
 and began to
 sing in Latin,

and that she
 interrogated
 a man about
 it,

Leaf 83,
 back.

who told her
 Gilbert was
 like St. John
 the Evan-
 gelist.
 The nun said
 she knew
 St. John's
 life nigh by
 heart.

She entered
 the church,

and saw
 many pro-
 cessions meet
 St. Gilbert's,

Leaf 84.

When she
 awoke her
 sisters were
 going to
 matins,
 and she told
 them her
 dream, which
 was soon
 corroborated
 by a mes-
 senger,

¹ I crossed through.

² i added in red.

³ ir written more plainly above in red.

⁴ MS. his.

Such visions
occurred at
other times.

pat þis vision was soth, for we rede þat þe deth of Martyn was knowe to many sundry persones which dwelt fer, in þat same houȝ of his passing, as to Seynt Seuer, bischop of Coleyn, and to Seynt Ambrose, bischop of Melan. Eke Seynt Benet say his sistiris soule ⁴ boȝ on-to heuene þe houȝ of hir deth. And Seynt Ierom alsoo appered on-to Seynt Augustyn in þat same houȝ.

[CHAPTER XXXI.]

capl. xxxj.¹

Another
woman
thought she
saw a flock of
angels,

Lich on-to þis vision was schewid a-nopir to a noble woman ⁸ of vertuous condicones & wif on-to a man lich in vertu on-to hire. Sche poute in hir slep þat sche say a grete multitude of aungellis, with grete noyse of praysing and ful swete song, flye up in-to heuene. And aftyr þei were go sche say too grete companies ¹²

Leaf 84,
back.²
and a choir of
angels hold-
ing a sheet,
in which were
three chil-
dren.

¶ of blissed spirites ³ wech were so ordeyned þat ech of hem had face to face, lich as þei haue þat stand in a qweer. Thei held a-mongis hem a sayre white schete, and in þis schete were thre naked childirn. On of hem sche myth see fro þe nowle vpward; ¹⁶ he was balled, and ȝet had he a childis face; þe opir too say sche but þe schulderis and þe face. Sche inqwired of on in þe cumpany what maner þing þis myth be, & it was answered to hir þat he in þe myddis was maystir Gilbert of Sempingham, which was ded to ²⁰ þe world and þus born to God. Sche inqwired eke if þese to were chanones of his ordre, and it was answered, nay. Thei [are] not of his ordre, he said, but good and holy men which were take oute of þe world and þus led to heȝ Lord. This same vision say þis ²⁴

She learnt
that one of
them was
Gilbert of
Semping-
ham, new-
born to God.

This she saw
the night that
the Saint
died, and told
her husband.

woman ⁴ þe same nyte oure maystir deyid, and whan sche wook sche ⁵ told þis vision to hir husbond; þei both noted þat day and founde aftir þat it was þe same in which ouȝ mayster went fro þe world: whidir he was born or wheȝ he was sette, was schewid aftir ²⁸ in vision to on of his chanones. For a grete tyme aftir þat ouȝ mayster was ded a chanon of his ordȝ say in his sleep ¶ on of his breperin þat was ded long be-fore. He poute þat he inqwired of

A canon of
Gilbert's

Leaf 85.
order saw in
his sleep one
of his dead
brethren,

¹ In margin, 31.

² The embellishment of capitals in red omitted from this page.

³ Soules crossed through and spirites written above.

⁴ n crossed through.

⁵ l crossed through.

him many sundry þingis, and had answer ful *conuenient* on-to his questiones. Tho inquired he of þe astate of heȝ maystir, what he dede or wheȝ he was, & his broþir answerd in þis maner: He is not with us; a hyer place holdeth him. For fro þat tyme in which he was take fro þe world, a-non was he set a-mongis þe dauns of virgynes.

whom he asked concerning Gilbert, and who said that the Saint sat high in Heaven with the virgins.

[CHAPTER XXXII.]

cap. xxxij.

8 O Vre blessed Lord, as he magnified Seynt Gilbert in his lif with grete meruelous werkis, rith euene soo wold he schewe þe ioye of him aftir his deth with grete & manifest tokenes. And alle þese tokenes, who þat þei cam to þe lite of
12 ouȝ knowlech, þat þei þat lyue now and eke þei þat schal come aftir us haue no doute in þis matere, schortly, as þei were doo, we wil reherse here. Whan þis man, wel be-loued with God, was passed fro þe world, þat men schuld know wel his lyf and
16 his merites weȝ acceptable to God, in þe first ȝere of his deposicion and so forth opir ȝeres,¹ weȝ many myracles doo at his graue.² But at þat tyme þei which he had left at Sempingham || were men drawn in-to secret³ *contemplacion* and had ful lytyl deynte
20 with grete aqweyntauns of þe world, & ⁴ were necligent, if I schuld say so, to dyuulge þese grete myracles which were dayly wrount a-mongis hem. Thus poute þei, of very humilite, be-cause þei weȝ his childyr, if þei weȝ þe first þat schuld puplysch þese grete
24 myracles of heȝ mayster, men myȝ sey of hem, as Crist ded of þe Pharisees,⁵ þat þei⁶ magnified heȝ owne hemmys. For þis cause, xj ȝeȝ aftir his deth was no gret pupplicacion mad, notwithstanding þat in many sundry place⁷ were wroute many sundry
28 myracles; and þan þe breþerin at Sempingham poute þat þe hidyng of þese glorious werkis was displeasauns to ouȝ Lord, deregacion on-to seyntis, and wrong a-geyn þe worship of þe cherch; þei as wise men and gouerned be þe counceit of wise

As during his life, so after his death, Gilbert was magnified,

and miracles were done at his grave.

Leaf 85, back.

But those of his order were reticent,

so that till eleven years after his death no publication of his miracles was made.

¹ MS. ȝes, with s crossed through and res over in red.

² MS. gra with ue over in red.

³ added above in red.

⁴ a added in red.

⁵ c added above in red.

⁶ In margin in red, M^t 23.

⁷ ce added in red.

Hubert,
archbishop of
Canterbury,
was then told.

Leaf 86.

He com-
manded cer-
tain abbots to
hold inquiry,

and write the
results,

that he might
get Gilbert
canonised.

These abbots
and others
went to Sem-
pringham on
January 9,
1201, when
King John
was there.
There they
held inquiry.

Leaf 86,
back.

Hubert sent
their letters
to the Pope,

to whom
many wrote
also asking
for Gilbert's
canonisation.

men, went up to þe archbischop of Cauntyrbyry, cleped þat tyme Hubbert, and told him aft þis þing. Whan þe man herd aft þis he wept for very ioye, and þankid God with ful grete deuocion þat he wold schewe swech myracles in his dayes. And þouȝ it were ⁴ so þat he had no doute of þe holynesse of þis Seint Gilbert, || be-cause he had know þe man & herd gret reporte of his holynesse, yet for to satisfie þe opynyon of oþir men, he þoute best to put þis mater in dilacion and tary a-while, in which he ⁸ myth heȝ more to confirmacion of his entent. Vp-on þis poynt þis same archbischop sent down on-to certeyn abbotes of þis same prouynce, comaundyng hem be his letteres þat in þis mater þei schuld make bysy inqysicion, and here inqwision, ¹² in what forme it was mad, he wold þei schuld write it on-to him, þat he, þus instruct be her informacion, myth write þe more sikirly ¹ on-to ouȝ fader þe Pope to haue leue of him for to ² puplysch þe canonizacioṇ of þis Seynt, aftir þe Pope had ¹⁶ doo his part. These abbotes deuoutly receyued þis comaundment, and ioynend on-to hem for moȝ auctoryte many oþir persones of þe cherk, both reguleȝ and seculer. Thus came þei aft to þe place of Sempingham, þe ix day of Ianuary, þe ȝere of ouȝ ²⁰ Lord a Mccj, and þat same day þe kyng of Ynglond, Ion, with many of his lordis, visited ³ þe same place. There þei dede rede þe myracles and discussed hem with grete diligens and streyt examinacion; þei wrote hem þanne || in her letterys, both ²⁴ on-to þe seid archbischop and to þe Pope. Alle þese letteris sent þe seid Hubbert on-to þe Pope with his owne epistles, ⁴ in which he comended þe grete dedes wroute be þis man, and prayed þe Pope to graunt leue þat he schuld be lyfte fro þe ²⁸ erde and leyde in more honourable place. Eke, be exhortacion of þis same man, many notable persones of Ynglond and prelates wrytyn comendatyf letterys on-to þe court, besekyng þe Pope of þe same. The kyng eke wrote on his side and many of his ³² lordes þat þe Pope schuld þe soner performe here entent.

¹ ly added in red.

³ MS. visited.

² canon crossed through.

⁴ l crossed through.

[CHAPTER XXXIII.]

Capitulum xxxiiij.¹

TO of þe lettered men of þis ordre þoo weŕ sent with all þese letteris to þe court, to whom fel a grete myracle, þat
 4 not-withstand þei went in þe hoot someŕ in ful grete distemper wedir, in wech mech folk deyid of pestilens caused be þat same
 hete, for al þis þese men went and cam heyl and sound, not hurt with þat pestilens. A-nopir ping fel eke in þat iornay, þat
 8 þei went þorw a buschment of malandrynes, and not aspid, for ouŕ² Lord sperd þe sith of þoo þeues with a seknesse cleped
 acrisia,³ wech is a febilnesse þat a ping schal ly be-for || a mannes eye and not be seyn. Þus weŕ þei saued be meryte of Seynt
 12 Gilbert. Thus serued ouŕ Lord⁴ þe kyngis men of Surre þat be-seged Dotaim to kylle Helise, and he appered on-to hem, & þei
 knew him nowt.⁵ Thus ar þei come hom in good prosperite fro þe court, brynging with hem þe bulle of ouŕ holy fader þe Pope,
 16 with his comaundment to þe archbischof of Cauntyrbyry, to þe bischof of Hely, to þe abbot of Borow, and þe abbot of Wardon,
 in weche bulle was enioyned on-to hem þat þei schuld goo to þe place of his sepultuŕ and þere schuld þei comaunde to þat
 20 college of his ordre to faste iij dayes solemply, and in all þoo dayes þei schuld pray deuoutely to God þat he schuld open in
 þis mater to hem þe weye of treuth, and more-ouyer, þat þese bischoppes with þe abbotes schuld ransake streytly þe witnesses
 24 and þe fame opene in þe cuntŕ, & ⁶ summe scriptuŕ autentik of þe vertue of þe maneres of þis man and of þe vertue of þe myracles
 doo in his name, all þis schuld þei inqwire bysily, treuly write it, and aftir send it up to þe court seled with her seles,⁷ be wise men
 28 and trewe, wech men must swere in þe presens of ouŕ fader þe Pope þat all þis || informacioŕ was trewe. All þis comaundment of þe Pope was fulfillid in-dede.

Two Gilbertine clerks were sent to Rome with the letters,

and passed safely through pestilence and ambush.

Leaf 87.

The Pope commanded the archbishop and others

to go to Sempringham, where, after three days' fast,

all witnesses should be examined and a record made of Gilbert's life, &c., and all this should be taken to Rome and sworn to.

Leaf 87, back.

¹ In margin, 3.

² ha crossed through.

³ in margin.

⁴ above in red.

⁵ In margin in red, 4 Reg. 6.

⁶ þe crossed through.

⁷ I crossed through.

[CHAPTER XXXIV.]

Capl. xxxiiij.¹

On St. Cy-
prian's day
the arch-
bishop and
many others

went to Sem-
pringham

and called all
the witnesses.

All their testi-
monies were
sent to
Rome.

At the same
time a young
man whose
head was
turned with

Leaf 88.

pain, was
cured there,
and went to
Rome with
five priests
and others,

who testified
to the truth
of the letters.

THe sexte kalend of Octobyr, þat is to sey þe day of Seint
Cipriane and Iustine, þis same archbishop, with þe bischopis
of Bathe, of² Hely, and of Bangore, with many abbotes & prioures, 4
with summe archdeknes, chanones and officeres of þe cherch of
Lyncoln, with many famous maysteres and grete puple, came
to þe hous of Sempingham; and aftir þei had fastid iij dayes,
þei cleped first þe Holy Goost, as men doo at elecciones; þoo 8
cleped þei þe witnesses, or witnesseres, religious and seculeres,
clerkis and lewed men and women, mad hem to swere þat þei
schuld say soth in þat mater in which inqwisicion schuld be
mad. And all her testimonies þei writyn ful treuly in a dewe 12
forme, and sent hem to þe Pope closed vnder her seles. Ferþermor,
þei writyn certeyn proues of his holy lyf and *conuersacio*n and
of þe fame of þe cuntre. And whilis þei taried pere iij dayes
þe treuth was opened of þe mater which þei soute, be a grete 16
myracle do at his graue, of a zong man whos heed with seknesse
turned round, of wech turnyng he was oute of hys mynde, and,
for uery || payne, loked euery houre to be ded. Ther was he mad
hool in here presens, and with þe messageres went in good helth 20
to Rome, and in good helth cam hom a-geyn. For þei sent in
þis ambassiat to Rome v. of þe same ordre, prestes, sex simple
on-lerned, of wech noumbre summe wer holed fro certeyn seknesse
be þe merites of þis Seynt, summe were present whan certeyn men 24
wer holed. For þis cause wer þei in special sent, þat þe Pope
schuld knowe be þe men wech wer þer³ þat þe suggestion of
þe letteres sent was soth. The messageres go forth with gret⁴
ioye, trostyng on our Lordes help and þe Seyntes prayer for whom 28
þei goo, mech more with þe betir chere, for þei hadde mery
dremes be-fore her iornay, and in her iornay grete prosperite
in þe weye, & many opir good tokenes. And þus, with no grete
difficulte, þou3 it wer so þat Sathanas wold a letted her wey, 32
zet, as we saide, with-outen any grete difficulte, þei come to Rome

¹ In margin, 34.

³ in margin.

² inserted above.

⁴ MS. gr̃t.

on Newzere euen, and aftir pat þe secund day of Ianuari þei come to Anagniam, wher þe Pope dwelt þat tyme. Our Lord gaue hem so grete grace in þe site of our holy fader and of þe cardinales, þat þe x day aftir þei wer come þei were sikyr of all þat euer þei desired. || For our fader þe Pope had his deliberacion of þis mater a-mongis þe cardinales, and say þe wytnesse and þe iurates what þei wer, apposed hem a-sundyr, and sond gret acord betwix hem; and þouz, as be mannes reson,¹ þe Pope and þe cardinales poutz þis mater myth be performed a-non, zit plesed it to þe counceill of our Lord þat it schuld be dilayed, for he wold pat his counceill and his help schuld be cleped to þis mater.

From Rome the messengers went to Anagnia, where the Pope was.

Leaf 88, back.

The Pope and cardinals consented to the canonisation, but delayed it.

[CHAPTER XXXV.]

cap. xxxv.²

12 **O**nyth with-inne þese³ ten dayes lay our fader þe Pope stodiand on⁴ þis mater and myth not slepe. He þoute mech⁵ of þis man Gilbert, & was gretly in doute what he schuld do in þe mater. 16 Thoo prayed he God⁶ þat he wold schewe him sum tokne be which⁷ he myte haue knowlech of Goddis wil. In þis þoute slep fel up-on him, and in þat same slep swech a vision was schewid on-to him. He þoute he say be-fore him⁸ a grete and a hy tour, to whеч dreamt he saw a high tower, 20 tour he had gret appetite to goo,⁹ and þedyr he went with many folk aboute him, as he was wone. Whan he was come with-inne þe tour, he say a bed ful of stre and arayed at þe best; a-boute þe bed a curteyn of silk, precious I-now, he say hanging, and 24 þis curteyn, as he þoute, was embrowded with || many ymages of seyntes. He stood and merueiled longe on þe beute of þis curteyn, for he had no swech a-boute his bed, and for þat cause he gan to pulle þe curteyn to him, for he þoute he wold sowe 28 it new and make mete to his bed. And in al þis besynesse he sey a-nopir chambir mo^r inward and mech folk þere. Whann he was com pidir he inqwyred what he schuld do in þe cause, for whеч þe chanones of Sempingham were come and in þe 32 canonizing of þis Seynt. Tho al sodeynly he herd a voys crying þus: Michael þe archangel, he schal be pi help in þis bisnesse.

One night the Pope

dreamt he saw a high tower,

where he found a bed with a rich

Leaf 89.

curtain embroidered with saints' images,

He asked men in another chamber what he should do for St. Gilbert.

The answer.

¹ b crossed through.

² In margin, 5.

³ C. 33 b. thesso.

⁴ C. studeant of.

⁵ C. much.

⁶ C. good.

⁷ C. wiche.

⁸ above in red.

⁹ C. for to go.

The Pope
then awoke,

and made a
special orison
on Gilbert to
be said in his
commemora-
tion.

He asked an
abbot to in-

Leaf 89,
back.

terpret his
dream,

who ex-
pounded it,
like Daniel
and Joseph,
telling the
Pope that he,
unlike others
before him,
was Pope by
true election.

Leaf 90.

The figures
on the cur-
tain were the
saints, who
screened men
from tempta-
tion.

Whan þe Pope had seyn al þis in his slep, sodeynly he wook,¹
gretely coumforted of þis reuelacioñ, for he vñdirstood² be þis
pat ouȝ Lordis³ comaundment and plesauns was þat þis mater
schuld be broute to parfite ende. And a-non, with-oute letting,⁴
he mad a special orison of ouȝ fader Gilbert with a secrete and
postcomun aftir þe forme of þe missale, and whañ he had mad
hem he comaunded þat þei schuld be seyð openly in his com-
memoracioñ. Ferþermoȝ, þe Pope, as a wise man⁵ desiring⁶ for 8
to haue þe very certeyn of þis mater, cleped on-to him a ful
wise man and holy, an abbot, þei cleped hym Reyner, and
commaunded him, be vertue of obediens, þat he schuld || be-pink
him of his dreem and telle him þe coniectuȝ of þat same. The 12
cause why þat þe Pope uttered his vision to þis man rather
þan to a-nopir, was for he led a solitary lif in þe mountes, and
was in gret opinion both to þe Pope & þe court. Tho answered
þe abbot a-gayn on-to þe Pope, and sayde þat þis mater neded 16
non auysement, for both þe drem and his interpretacion was
open i-now. So as a-nothir Daniel on-to Nabugodonosor, or lich
a-nopir Ioseph on-to Pharaο, he expowned it³ in swech declaracioñ :
The fayre touȝ he seid and þe hye, wech þou say, Ser Pope, 20
is þe grete excellens of þi dignite, to wech þou aspiest; not as
ded many bi-fore þe, but⁵ be trew eleccion þou enterest in-to
þe same, and þat is ment in þi drem wher þou poustist þat þou
weȝ led in-to þis place witz⁶ þe handis of many men. The bed 24
so wel arayed is a clene consciens, in wech a man restith as in
his bed, lich⁷ as þe prophete Dauid said in þe Psalme: I schal
wasch, he seith, or ellis, water⁸ my bed with my teres. For euene
as cloþis in wech we rest be mad clene witz watyr, so is ouȝ 28
consciens clensted with repentauns of ouȝ synnes. The curteynes
a-boute þis bed in wech be impressed || þe fair figures of seyntes
are þe commemoraciones of holy seyntis used in þe cherch, be
wech we be schadowyd fro wyndes of temptaciones. These 32
corteynes aray ful wel ouȝ consciens whan we, both with hert
and with werk, fulfille heȝ desir, eþir to honouȝ hem in God or
elles to folow her steppes. Thou fader Pope be-gan to sowe þis
curteyn whan þou pout first to sette þis man Gilbert in þe 36

¹ C. 33 woke. ² C. vnderstode. ³ inserted above. ⁴ C. desieryng.

⁵ t added above.

⁶ C. 34 b. w^t.

⁷ C. lech.

⁸ C. I shall wech the fecch or ellis water.

kalender of seyntes, and I suppose, veryly, he is ful worpi to be annoted a-mongis hem. Eke swech þing as þou desyred waking, þou asked in þi slep, and þin answeze was goue, þat Mychael schuld be þi help. Noþing a-geyn reson. Michael is þe prouost of Paradys and prince ordeyned be God to receyue þoo soules which schul be offered to God. This same Michael hatz receyued þis manne soule and led it to the hye court of blessed spirites, and in þat same court it is determyned þan þis man Gilbert, fro þis tyme forward, schal be halden in honour¹ and reuerens as a Seynt. Sowe him In, þerfor, with þi nedel, with þis power no man hath þat in hand but þou. Ioyne him on-to þe felauchip of seyntis, for it is conuenient þat þe cherch in erde folow þe || cherch a-boue in heuene.

Leaf 90,
back.

[CHAPTER XXXVI.]

Capitulum xxxvj.²

THis interpretacion of þis drem, whan it was þus expressid be þe abbot, plesed þe Pope gretly, for he, with-oute ony tary, mad calle all þe court of Rome, which was grete at þat tyme,—and in special þe archbischof of Reymes was þere present at þat tyme and bare witnesse of þe holy lyf of Seynt Gilbert, for in his 3ong age he had be in Yngland and knew both þe persone and þe fame. In þis gret congregacion, whan all men wer sette saue þese messageres of Sempingham, þe Pope sayde a grete and solempne sermon of þe holynesse and þe myracles of Seynt Gilbert, rehersing þe witnes þere present, and aftir certeyn wordis which be pertinent to þis offise, þere he solemply & openly canonized Seynt Gilbert with þe comoun assent of all þe cherch, and þer eke he mad a³ decre þat þe fest of Seynt Gilbert schuld be seid and songe in þe cherch lich as þe festis of opir seyntis be. Thus whan þe Pope in his sete had þus openly schewid on-to puple þis canonizacioñ of þis holy man, aftir-ward he comaunded þat letteris schuld be mad of þe same sentens to þe archbischoppis of Ynglond & to þe chapetir of Sempingham, in which || letteris he rehersed al þe mater fro þe

The Pope called his court, and the archbishop of Rheims testified to Gilbert's holy life.

The Pope then delivered a sermon, and canonised Gilbert,

and sent word of all this to England,

Leaf 91.⁴

¹ C. 34 halden in honor. ² In margin, 6. ³ de crossed through.

⁴ The embellishment of capitals omitted from this page.

beginnyng on-to þe ende; with all þe inquisicion of his lif and his myracles he rehersed eke who discretly, who sadly, with what circumstauns, þis mater had be ¹ treted, wher-for he comaunded in þe ende of þe bulle þat swech þing as þe Pope with solempnite and ⁴ with auyse had ordeyned to be kept, þei, as good subiectis, mekly schuld fulfille and comaunde þe fest of þis holy man to be solempnized be all her prouinces. A special comaundment sent he eke on-to þe archbischof of Cauntyrbyry, be-cause þe place of 8 Sempingham stant in his prouince, þat whan-so-euer þe breþerin or chanones of Sempingham required him, þat he schuld goo pidyr and left up fro þe ground þe body of þis holy confessour, and with dew reuerens ley it þere which as þe same breþerin had ordeyned 12 it schuld be leyd. This comaundment of þe Pope was receyued of þe archbischof and of þe seid chanones as þouȝ it had come fro heuene; wherfore þei, desiring as good childyrn to fulfyll her faderes comaundment, all þing þat was neccessarie to swech solempnyte 16 þei purueyed in all hast. And þouȝ þe mynde of þis Seynt, as haue be of many opir, was mech oute of remembrauns, eþir for age or elles, || for necligens of men, or vnkunnyng, or sum opir cause; ȝet, as we hope, it was sufficient to us for to be-gynne þis 20 werk, be-cause we had reuelacioñ first fro God and comaundment fro ouȝ holy fader þe Pope, to whos comaundment we be bounde to obeye as þouȝ it had come fro God. Eke for þe man ² in his lyf comaunded us to do þis þing and we eke desired it schuld be do 24 whil we lyue, þis was þe grete ³ hast in þis mater. For þei þat weȝ sent for þis mater þoute it conuenient to fulfyll þe Popes precept whil he was on lyue and þei eke.

and ordered
his fest to
be kept.

He also com-
manded the
archbishop to
perform the
ceremony,

and as the
Saint was
passing out of
Leaf 91,
back.
remembrance,
all haste was
made.

[CHAPTER XXXVII.]

cap. xxxvij.⁴ 28

In the vigil of
the Holy
Cross, 1202,
the men of
Sempingham
ask the arch-
bischof to be

THe ȝere of ouȝ Lord Crist a M. cc. ij., þe forseyd breþerin of Sempingham, in þe vigil of þe holy crosse, with þe moost famous men of all þat religion came on-to þe said archbischof with heȝ maystir, makyng grete instauns þat þe next Sunday aftir 32

¹ tred crossed through.³ of crossed through.² in margin.⁴ In margin, 7.

þe feest of Seint Denys, he wold vouchsaf of his faderhod to be at
 þe translaciōn of þis holy confessour Gilbert. The archbischoþ <sup>at the trans-
lation of
Gilbert.</sup>
 receyued hem not but in þe best maner, and saide he was glad of
 4 þese tydannes and redy to fulfille¹ þat solempnyte which þei all
 desired, and up-on þis he wrote to þe bischoppes of his prouynce <sup>He invited
his bishops to
attend.</sup>
 þat if þei myth haue leyser þei schuld² come to him and || honou^r **Leaf 92.**
 þis holy day. Ferþermo^r, he desired of hem þat þis schuld be
 8 notified þorw-oute her diocise, þat all men which had deuocion to
 þis Seynt myth come to þis fest if þei wold. Thus in þe same day
 prefixid, þat is to seyn, þe iij ide of October, all þis mater is put in <sup>So it all hap-
pened, and</sup>
 12 executiōn. And be-side all þe myracles rehersed be-for in þe Popes
 presens, eke be-side reuelaciones had fro heuene, and be-side þe seid
 witnesses, newe þingis fel þat same day. The nyth of his transla-
 cion, þat is to sey, þe nyth be-twix þe Satirday and þe Sunday, þe
 noble man, þe archbischoþ with opir bischoppes and ministres came
 16 on-to þe graue wher þe holy membres of Gilbertes body was hid,
 and with grete worchep þei lifte up þat holy uessel of God, þat, so
 waschid and arayed þe next day aftirward, he myte with lesse
 tariyng be laid in his schrine. Whilis þat þis seruise was do to þe <sup>wonderful
miracles were
done at the
time.</sup>
 20 body with swete ymynis and songis, summe religious men þere
 present, and eke summe seculeres, seyn a grete knot of fyr al
 round, as þouȝ many candeles had be ioyned to-gidyr, or ellis lich
 a grete schinyng sterre ones, twyes, pryes, com down fro heuene
 24 and eft-sones goyng up to heuene aboue þe roof of þe cherch,
 euene || ouyr þe sepultu^r. And at þe þird comyng it semed as **Leaf 92,**
 þouȝ it had þirled þe rof & falle in-to þe cherch. Thei þat sey **back.**
 þis site with-outen told it hem with-inne, þat þei myth goo owte
 28 and se þe same, þat is to sey, þe lite of ou^r Lord aboue þe cherch.
 Lich þing sey opir men which had waked at þe graue certeyn
 nytes in her prayeres a litil be-for þis translaciōn, þat is to sey,
 a grete lite entr þorw þe rof and thries entre in-to þe graue wher
 32 þe holy body was layd. Swete sauour eke felt þei þere whan þe
 stones were remeued be masones for to make space wher the newe
 scryne schuld be sette.

¹ MS. fulfille.² d added afterwards.

[CHAPTER XXXVIII.]

cap. xxxviii.¹

More miracles
were done at
the transla-
tion,

Leaf 93.

and the arch-
bishop be-
came sud-
denly ill,

but was cured
through
devotion to
St. Gilbert.

Leaf 93,
back.

N^Ow only þese myracles rehersed we^r doo at þis tyme but many opir testimonies we^r had in wech men myth know þat þis translacion was plesauns to God. Thus whan þei had lifte 4 þe ston fro þe graue þere was founde fayre red poudre of his flesch,² swech as þei sey as virgines³ haue whan þei a^r ded. The chesible eke in wech þe body was woundyn, of silk, was found hool with-oute corrupcion. Whan aft þese relikes were lift fro þe 8 ground and waschid þe⁴ archbishop went a-gayn || to chambyr for to take a rest, for it was fer fro day. Whan he had leyn a litil tyme on his bed sodeynly fel up-on him a greuous seknesse, and þe payne vexed him so sore þat he stood in grete dowt, and in maner 12 dispeyr, þat he myth not fulfitt þat office for wech he was come, and to wech he had cleped so many persones in special of swech reuerens. For þis secund cause was he mo^r sory þan for his bodely seknesse. He leyde medicynes to his body, swech⁵ as þei⁵ tawt 16 him, but al þoo profited nowt. Tho turned he his trost and his deuocion to God and to Seynt Gilbert, þat ou^r Lord⁶ at mediacion of þat good Seynt wold send him myte and strength to performe þis office for wech he was come and many opir persones. A-non 20 as þis prayer was fulfilled so sone left him aft þis payne, for aftir þat same payne was goo he felt his body mo^r myty and strong þaⁿ it was be-fore. At þis same chaunge cam þe hou^r in wech þe couent rang to mateyns. A-non as þe archbishop herd þe belle 24 he roos him-self and cleped aft his clerkys, and aft in fere þei go on[-to] þe chanones mateynis, wech, for þe worchip and loue of þat Seynt for whom þai || were gadered, were ful solemply songe. In þe morownyng þe archbishop⁷ roos heyl and sound, and aft þat 28 euyr God and Seynt Gilbert had schewid on-to him þat same nyth, with grete ioye he told hem, praysyng þe vertue of ou^r Lord and of þis holy Seynt, wech vertue he felt notablyly fulfillid in him. The hou^r is come of þe day þat þis solempnite schal be doo; the 32

¹ In margin, 8.² wh crossed through.³ s added afterwards.⁴ pope crossed through.⁵⁻⁵ inserted above.⁶ inserted above.⁷ MS. pope crossed through and archbishop written over in red.

- bischop is arayed with his mynystres; þe watir is halowed þat schal serue in þe office; þe schrine eke is halowed and born a-boute on þe schulderis of princes and lordis which be þere present: a solempne procession is ordeyned, in which procession first go þe clergie, nexte princes, lordis and opir, many beryng þis halowid uessel in which þei wil ley him; last of all folow þe bischoppis. Certeyn seke men þat weȝ ny and touchid þese relikes weȝ mad hol þat same houȝ, as was veryly proued. Ther saide þe archbischop a ful notable *sermone* grounded al up-on þe holynesse and þe myracles of þis holy man Gilbert, and þere mad he rehersaile of all þe processe, who it¹ was sent on-to þe court of Rome, what answer þei had fro þe Pope & mech opir þing. Tho be-gunne þei a messe of þis same Seynt with ful swette *concent*, and in þe last ende¹ of þat masse, aftir þe bischop had receyued þe holy sacrament, er þat þei song þe postcomoun, þe seide relikes were wounde in fayȝ silk and þan in a cloth of silk precious I-now which ouȝ fader archbischop had ȝoue to þat same entent, and all þese² þus wounden weȝ layde in þat same vessel mad for þe same cause. Thei layde eke with him a grete chartouȝ in which was wretyn al his lif, his canonizacion eke, and his translacion seled with þe seles of þe bischoppis & abbotes which weȝ þere present. Ther was put in with him eke a plate of led, in which plate was wrytyn al þis þing more *compendiously*, as I suppose, þat þe remembrauns of al þis werk schuld last eyȝr. Thus was þat uessel sperd and sette up-on a wal of marbil in þe same place where þe seint lay be-foȝ. Tho mad þei an ende of þe masse, and aftir þei had refreschid heȝ bodies euery man with ful gret ioȝe turned a-gayn on-to his owne place. Ouȝ maystir is layd now in his rest; lete us folow þerfor þe steppes of his good lyf þat we may be translate fro wrecchidnesse to ioȝe and þorw his ledyng come || to þat cuntȝ wher we schul haue ioȝe eyȝr.
- Everything is ready for the ceremony,
more miracles are performed; the Archbishop preaches;
mass is said;
Leaf 94.
the relics are wound in silk
and laid in their vessel, with a charter of the Saint's life, duly sealed.
The vessel is closed, and mounted on marble.
And so the Saint is at rest.
Leaf 94, back.

¹ inserted above in red.² þis crossed through and þese written above.

[CHAPTER XXXIX.]

cap. xxxix.¹

Gilbert's
miracles
attest his
greatness.

Of these we
will tell as the
Archbishop
inquired and
discovered.

How a clerk,
going to
school in
another
town, lay
down and
slept, and
woke with a
withered leg,

Leaf 95.

which was
without feel-
ing;

NOW of our fader Gilbert, who holy was his lyf, who holson was his doctrine, who grete rewardes weſ sent fro God on-to his blessed merites, witnesse þe grete myracles which aftir his deth 4 wer wroute be our Lord God. And of pese myracles now wil we telle all þe maner lich as þei felt and lych as our wel be-loued fader in God, þe² said archbishop of Cauntyrbyry, at þe comaundment of þe Pope Innocent þe þird with his suffraganes ransaked 8 and inquired. Lich þat inquysicion in sentens & in termes, which inquysicion þei sent þat tyme to Rome,—þorw which sond þis canonizaciō was performed,—lich þat forme wil we write here. Ther was a clerk whos name ne place is now on-knowe þat used to 12 go to skole fro o town to a-nopir as in þis lond is grete custom. This clerk in his weye to skoleward felt in grete heuynesse, so þat he must nedis slepe. He layd him down and slept, and aftir slep whan he wook he felt al his rith legge, foot and all, so sered and 16 dried þat he myth not goo þeron in no maner. So with his staf and his opir legge he hipped forth as he myte tyl he cam to þe nexte || town. Fro þens was he caryed to a monasterye which þei clepe Hauyrholm, for þer dwelled he iij monthes, euyr vexid with 20 þe same infirmite. That legge, in al þat tyme, down to þe foot was soo insensible and all þe myth þerof go, þat if men had prikkid him with a nedyl or ony opir scharp þing, he felt no moſ þerof þan a man had put þis scharpnesse on-to a stoon or a tre. Eke þe vse 24 of þat legge was as lost, for whan he schuld walk he schuld drawe it after him as þouȝ it had be a braunch of a sere tree, for he was more greued with þe birden þan esed with þe offise. Be-cause he myth not lyft þat foot fro þe ground, but draw it euyr fro þe erde, 28 þe toos were flayn and blody to grete peyn of him & gret pite to all þat seyn him. The prouost of þat place ded make him a hose al of ledir, and þat was wered a-non, in special at þe ferpest ende which trayled so on þe ground. Aftir þis he ordeyned him a-noþer 32 remedy, for he teyhid his legge fro þe ground with a roop on-to his schulderis, and þus bare he þe legge which schuld a born him.

¹ In margin, 9.

² MS. þei, with i dotted underneath.

- To þis same clerk slepyng on a nyte appered a persone of grete worchip, as he þoute, and saide þus on-to him: If þou wilt be hool þis same day, loke || þou visite þe graue, or elles þe sepultuŕ, of
 4 maystir Gilbert at Sempyngham. At þat same houre þe man gat him a cart and with on¹ of þe breþerin of þat same hous he was
 8 be-fore appered a-gayn and sayde on-to him swech wordes: For what cause liggist þou here so longe? Be-hold þou art mad hool. With þis vision he swette meruelously and be-gan to wayle fyue sithes, þoo wook he and roos be him-self, loked on his foot and
 12 trad with it on þe ground for to asay whepir he myth go with pat or nowt. Be-cause of þe sodeyn chaunge which was come so newly, he stood in grete dowte what he schuld doo. The sexten þat stood by and perauentuŕ knew not of þis sodeyn chaunge mad
 16 tokenes on-to him þat he schuld rest a-gayn. He lay down eftsones, and aftir a litil slep wook a-gayn, and þanne he roos and felt both feet, thy and legge al hool; þus he prew a-way þis staf and forsook his cart, and with ful grete lithnesse¹ went wher he
 20 wold. And in tokne þat þis helth cam to him be myracle, in þat place which he myth not fele a || nedel prikkid be-fore, now, whan þe natural hete is come a-gayn, he felt sumwhat a payne in þat same place wher þat þe wounde was. A-mongis all opir þat boŕ witnesse
 24 of þe myracles do be Seint Gilbert þis man was on, for he went to Rome &² confessed al þis be-for þe Pope, and aftir, whan he cam hom, was mad chanon and prest in þis same ordre, þankyng God all his lyf and Seint Gilbert of his gracious cure.

how the clerk was told in a dream to go to St. Gilbert.

Leaf 95, back.

He went to the Saint's grave and slept; had a vision;

and awoke whole.

Leaf 96.

This man went to Rome and gave his evidence to the Pope.

[CHAPTER XL.]

28

Capitulum xl.³

A Mayde was pere eke in þe strete at Sempyngham þat in both leggis, in þat part which is be-hinde þe knees, was so contract þat sche myth not stand ne goo, for in-stede of hir feet

¹ in margin.

² inserted above in red.

³ In margin, 4, another figure having been cut away at edge of leaf perhaps.

and her left
foot dis-
torted,

like her left
arm,

Leaf 96,
back.

She also went
to the sepul-
chre, and lay
there seven
days,

In a dream
she saw Gil-
bert, who
gave her a
host;

Leaf 97.

and she
awoke, and
stood up.

whan sche wold remeue hir body fro o place to a-nopir, sche crap with hir handys and with hir lendes, or buttokkes. Eke with grete rankour of þe soor hir left foot was meruelously disfigured, for iij grete peces of flesch grew up-on hir foot, ech of hem ⁴ departed fro opir, which semed as þouȝ it had be cut. More-ouyr hir left arme¹ had lost þe vertue of felyng and þe hand of pat arme¹ was lych þe left foot with swech þre cuttyngis of flesch as we sayde be-fore. Thus hyng it as a² onprofitable || byrden fro þe ⁸ schuldyr downward. This woman herd telle who pat pis clerk ³ of whom we told last was cured and so cured pat he was strong to take his iornay to Rome. So mad sche grete instauns to þem pat dwelled⁴ in pat strete pat þei schuld lede hir to pis sepultuȝ of ¹² Seynt Gilbert and leue hir þere. Ther lay sche seuene days continually perseueraunt in hir prayeris, and as sche slept on a nyth sche þout pat þe ston vndir which Seynt Gilbert was closed claf a-sundyr, and he roos up and sat þerupon with ful ¹⁶ grete lite. Sche þoute eke pat he had in his hand many hostes and poo multiplied fast, as to hir site so fast and to so grete noumbyr pat he myth vnneth hold hem. Too of poo same hostes he put in hir mouth, as sche þoute, and aftir pat gaf hir his ²⁰ blessing. Aftir pis sche a-wook sodeynly and fonde hir body al on a swet so habundaunt pat it dropped fro hir body and mad þe payment weet; sche felt euene at pat tyme a new chaunge in hir body, for pat which was heuy and contract be-fore now sche felith ²⁴ it of swech disposicion pat, as it semeth to hir, sche myth flye for litenesse. In pis same chaunge sche say who þe lites pat stood a-boute þe sepultuȝ of Seint Gilbert || and brent felle down sodeynly, and þo sche gan to crepe as hir vse was for to amende poo lites. ²⁸ In hir creping þe senewes which were contract be-fore in hir⁵ lendes, þei brak and streyned oute to swech largenesse pat sche roos and stood on hir feet and myth walk and in pat brekyng sche herd a grete noyse, who þei craked and had ful grete meruayle ³² who pat þe senewes craked whan þei be-gunne to extende hem-self. In pis same tyme pat pis woman standith þus merueylyng, þe

¹ MS. harme. h crossed through in red.

² inserted above.

³ b crossed through.

⁴ Word blotted in text and re-written in margin.

⁵ but crossed through.

nunne, þe sextenesse, rang to mateyns; þe sisteres be come down and se þis woman standyng be þe sepultuŕ: first þei¹ be a-ferd be-cause many of hem wist not þat sche was pere, for sche was not
 4 pere at euen whan þei went to bedde, as it semeth; þei walk on-to hir and sche confessith al þe circumstauns of þe myracle euene as it fel. pere þank þei God and Seynt Gilbert all with o consent and heard her story.
 for þe grete cuŕr which now² is don. The woman was kept with
 8 hem a certeyn tyme for declaraciō of þe myracle and on-tyl³ hir arme⁴ and legge had parfitly here use; aftyr þat tyme sche went hom to þe strete and leued þer with hir frendis in good helth of body, þankyng ouŕ Lord of þat sodeyn chaung. ||

[CHAPTER XLI.]

12

cap. xlj. Leaf 97, back.

A Knytyſ wyf pere be-side, a lady of ful noble fame, had swech seknesse and peyne in special duryng in hir lyft⁵ arme þat sche myth not meue þat arme ne do with-al no maner werk. This
 16 peyn lastid up-on hir fro þe feest of Seynt Petyr, which þei clepe in Latyn, 'ad vinculam,' in Englisch, 'Lammesse,' on-to þe nativite of ouŕ Lady. Be-side þis had sche opir sores which we name not and had sores.
 now. With al þis infirmyte sche is come on-to þe sepultuŕ of þis She watchet
 20 holy man and aftyr sche had wecchid in deuoute prayeres al a nyte a night by the sepulchre and was cured.
 sche went hom hol fro both sores, euyr-moŕ hauyng grete trost in þis holy Seint.

¶ A-nopir woman was pere be-side contract & croked which myt
 24 not go, ne sitte, ne stand, with-oute help of hem þat wer waytyng up-on hir. The fader and þe moder of hir, hauyng gret sorow for þat desese, brout hir on-to þe sepultuŕ of ouŕ maystir. The first
 nyte sche was pere, at instauns of hir frendes, þe chanones put
 28 up-on hir þe scapulary of Seynt⁶ Gilbert, and þe woman confessed pere be-foŕ hem all þat in doing on of þat cloth sche felt gret alleuysauns of hir sore. The nyte folowand appeared on-to hir a fayre old man with gray heŕ, as sche poute in hir sleep, and

Another woman was deformed and helpless.

She wore Gilbert's scapulary and was eased.

¹ i added above.² her crossed through and now in margin.³ to crossed through and tyl written above.⁴ MS. harme, h crossed through in red.⁵ b crossed through.⁶ a stroke crossed through.

Leaf 98.
Gilbert ap-
pears in a
dream and
tells her to
walk.

She awoke
whole.

in his hand he had a staf, as men walk for age. Thus || he saide on-to hir: Wilt pou be hool? Sche answered pat gladly sche wold. Tho he blessed hir and said, Thou schal be hool. Sche inqwyred of him what man he was & he answered pat he was maystir Gilbert ⁴ of Sempyngham. Aftir pis dreem sche a-wook and felt hir-self hool in euery part and pus in helth lyued many yeres.

[CHAPTER XLII.]

cap. xliij.

A clerk had
a great
swelling,

A clerk was pere eke in pat cuntre pat in his breest and in his ⁸ wombe had a meruelous risyng which bolued soo with-inne his breest pat he fered gretly it schuld drawe on-to ydropesy. Thus al in dispeyre of helth he lay in his bed ¹ up-on fiftene dayes with-oute hope of ony recure. Certeyn men which cam to visite ¹² hym told him of pe grete myracles which oure Lord wroute at Sempyngham þorw pe merites of oure fader Gilbert. Whan pe seek man herd of pese noueltes he mad a-vow openly pat pat place schuld ² he visite ² whan oure Lord wold sende him disposicion and ¹⁶ leyser. Sone aftir pis avow was mad pe man felt him sumwhat amended, pat he myth ryse and walk. For which cause in grete hast he took his iornay on-to Sempyngham, and pere in grete deuocion he lened up-on pe graue and sayde swech deuociones ²⁰ as he coude, praying with bittyr teres pat God schuld send him sum reles of his peyne. In pis tyme of prayer he felt pat all pe boweles of his body weere gretly meued and turned, as pei had drawe on-to a-noper kynde þan pei ³ weere be-fore. Tho rose he ²⁴ fro pe graue and felt him-self in opir plite, for all pe bolnyng and eke pe peyne is a-voyled. Thus walkith he in pe cherk, assaying him-self if ⁴ al be weel, and whan he say verly pat he was hool he took leue and walkith on-to his wonyng. 28

and went to
Semping-
Leaf 98,
back.

ham, where
he lay on the
grave and
said devo-
tions.

And when he
arose the pain
was gone.

Another
priest became
ill after
bathing;

¶ A-noper prest was waschid in a batth up-on a Fryday and on pe Saturday folowand he fel in so greuous seknesse which continued a hool 3er and more, pat all pe membris of his body had lost her offise; he myte not ete but if he weere fed, not goo but ³² if he weere led. Thus as a man all contract with a maneere of a

¹, 2-2 in margin.³ i added in red.⁴ MS. it, with f written on the t.

palesie, he kept his bed, neuer remeuyng pens but with help. he too went to the sepulchre,
 Thus was he fed and norchid lich a child with his seruau^{nt} ordeyned to his seruyse, for he myth nowt do him-self. This man was brout
 4 with grete besinesse on[-to] pe cherch of Sempyngham in a cart, be-twyx pe myd-day and euensong. Ther at pe graue he mad his deuoute prayer pat our Lord || be pe merites of Seint Gilbert schuld **Leaf 99.**
 releue him. That same day was he so hool pat with-uten cart or and was cured.
 8 hors he went hom to his owne place.

[CHAPTER XLIII.]

Capitulum xliij.¹

In pat same cunt^r ² and in pat same place at Sempyngham was a A nun going to the kitchen, stumbled,
 nunne wech, at pe comaundment of hir prioressse, went on-to ³
 12 pe kychyn, and be-cause sche went with grete hast and took no gret consideracion what ping lay in hir weye, sche stombeled at a blok wech was hid with straw, and pus fel sodeynly. In wech fal sche was so greuously hurt pat hir foot was fro pe ioynt, and pus ⁴ sche and injured her foot.
 16 lay crying and waylyng for grete peyne pat sche felt. Hir cry was herd þorw pe place and a-non hir sisteres cam on-to hir, coumforted hir, lyft hir up with many handis and grete heuynesse, and ba^r hir on-to pe infirmarie. Thus bolned pe foot and ranked,
 20 pat pei we^r compelled to kit hir schoo, elles had pei not gote it of. Many remedies we^r ordeyned to pis foot; it was drawn with All remedies failed to cure her.
 grete peyne to bryng it in ioynt ageyn, but it a-vayled not. Thei layde eke to it playsteres of dyuers herbis, but it profited not, for
 24 euyr pe peyne grew mo^r and mo^r. Thus lay pe nunne in pat peyne || at pat 3e^r and pe next, on-to pe day wech we clepe pe **Leaf 99,**
 annyuersarie of Seint Gilbert. Than was sche so febyl pat pei **back.**
 þoute best to gyue hir pe holy anoyntyng wech is last of all pe
 28 sacramentis. Tho sche requyred hem to make a kandel of wax ⁵
 aftir hyr length, and pat same kandel and hir-self eke sche desired She was taken to the sepulchre,
 pei schuld bere on-to pe sepultu^r of Seynt Gilbert. This was doo in dede, for whan sche was broute pedyr pe prioressse took pe same
 32 lynand cloth in hande wech lay up-on pe bree^t of pis holy con-

¹ In margin, 4 and part of 3 at edge of leaf.² was crossed through.⁴ s written above.³ to above in red.⁵ in margin.

and her foot
was wound in
Gilbert's
linen cloth.

Gilbert in a
dream bids
her rise,
Leaf 100.

and she is
made whole.

fessour swech houȝ as he schuld dey. In þis same cloth wonde
þe prioresse þe soor foot of hir sister often rehersed. Thus lay
sche wakyng þere be þe sepultuȝ all pat anniuersary day, þe nyte
folowand, and þe next day tyl it was noon, for þan fel sche in sleep. 4
And in þat same sleep sche þoute þat sche say many men, clad al
in white, comand in-to þe monasterye and bysy to araye þe auter
as þouȝ a preest schuld go to masse. Be-hynde hem al came Seynt
Gilbert, as sche þoute, arayed lich a prest, and his chesibile was al 3
red. He turned him to þat woman which lay þus seek; he blessed
hir pȝyes, and at euery blessing he mad a tokne on-to hir þat sche
schuld ryse. || Sche pout in hir slep þat sche roos and wold haue
hold him be þe clothis, but hir hold fayled and sche fel down gruf 12
up¹-on þe ground. As sche þoute in hir slep so fond sche whan
sche a-wook, for sche lay þus stift on þe pauyment soȝ astoyned.
In þis mene-tyme come þe prioresse and hir sisteres fro mete with
her grace, and a-non þis same woman told hem who sche was 16
mad hool be þe help of Seynt Gilbert, eke² of al hir dreme and
appering of þe Seynt sche mad at þat tyme open declaracion.
Tho þe prioresse took hir be þe hand and felt wel þat sche was
hool, for hir-self, with-uten ony ledeȝ, sche went agayn to þe 20
infirmarie, and euyr aftyr was þat foot as fayȝ and as hool as ony
foot myth be.

[CHAPTER XLIV.]

cap. xliiij.³

Virtue of the
water in
which Gil-
bert's dead
body was
washed.

How a
prioress was
Leaf 100,
back.
cured by
drinking it;

WE rede eke pat, be touching of þe clothis of ouȝ fader 24
Gilbert, and eke be drynkyng of þat water in which his
ded body was waschid, þat many vertues weȝ wroute þerby and
many sores holed. For þere was a prioresse of þat same ordre
which was vexed with seknesse xv dayes and þat greuous maledy. 28
Remedye cowde sche non haue of no bodely medycynes, wherfoȝ
sche turned hir trost to þe help of God and þis Seynt, and with
a gret feyth drank of þat water || in which his body was waschid,
and sone aftyr was sche hool, for þe cuppe was not so sone fro hir 32
mouth þat hir body was hool, as many of hir sisteres bore witness
which were þere present.

¹ MS. ut.² in margin.³ In margin, 44.

¶ A-nopir woman eke was þere fast by which trauayled in byrth and a woman in child-birth;
of a child too dayes, so greuously vexed with payne þat euery man
had pite of hir. Sche drank eke of þat¹ watyr in which þe tonsure
4 of his berd was wette, and sche was mad hool.

¶ Eke þe same ȝere þat oure fader deyid, on of þe nunnes, as and a nun who had swallowed a fish-bone.
sche sat in þe² refectory and ete fysch with hir sisteris, þe bon of
a fisch left in hir þrote and stood so fast þat sche myth be no weye
8 remeve it, not-withstand þat sche myte touch it with hir fynger.
Sche drank often sithes be þe counceit of hir sisteres, but it
a-mended nowt, for þe penauns was so grete in hir drynkyng þat
sche cast þe likouȝ, but þe boon a-bode stille. Hir felawes ded aft
12 heȝ craft to drawe it owt, and al a-vayled not. This cuȝ, as myn
auctouȝ seith, was reserued to a-nopir maner drynk and an-opir
werk. Thus lay sche, hir payne euyr encresing fro myd-day tyl
euen. Hir sisteres þaȝ, takyng a saddeȝ counceit, ledde hir in-to
16 þe cherch, ⁊ broute hir on-to þe auteȝ and þere alle þei feliȝ down Leaf 101.
on knees, deuoutly praying to God and to Seynt Gilbert for helth
of hir.² Tho mad þei hir to drynk of þat water in which þe body
of þat holy confessouȝ was wasch in. A-non, as sche had dronk
20 þat watyr, sodeynly sche was delyuered of þat payne, but sche
coude nevyȝ haue knowleche wheȝ þis bon be-cam.

[CHAPTER XLV.]

cap. xlv.³

24 **O**F þat same ordre eke a chanon had swech payne in his nek A canon wraps his sore head
and þe aftir part of his hed þat he myte not suffir þat place
be touched, not with his owne handes. This payne lastid eyte
dayes, þat he myth neuȝ turne his hed but if he turned al his
body. On of his breȝerin, which was his keper,¹ gaf him þis
28 counsel, þat he schuld wynde his hed with a certeyn cloth of in a linen cloth of Gilbert's,
lynand which Seynt Gilbert wered. I suppose verly it was his
awbe, for my auctouȝ heȝ setteth a word 'subucula' which is both
an awbe and a schert, and in þe first part of þis lyf þe same
32 auctouȝ seith þat þis holy man wered next his skyn non hayer,
as for þe hardest, ne lynand, as for þe softest, but he went with

¹ was crossed through in red.² In margin, 45.² in margin in red.⁴ r added in red.

Leaf 101,
back.

and suddenly
became
whole,

wolle, as with þe mene. Whan þis man had wounde þus þis cloth a-boute his hed,¹ wech cloth Seint || Gilbert had used at solempnite of messe, as we seid, a-non and sodeynly þis man was hool. This was at euen, for on þe morow he was purposed to entr⁴ þe infirmarij þat he schuld not inqwyet his breþerin with² clamour wech he mad for peyne. For þis cloth was not so sone put a-boute his hed, and he þat wond it a-boute his hed was not go fro him thre or four³ passe, or he cleped him a-geyn, saying þat al his peyne was goo and he felt no maner greuauns. He leyde his hand to þe place wech was sore, groped it, and touchid it with sad felyng, and he felt no sor. His hed myte he turne on what side he wold, not mevyng his body; flesch, skyn and nek, al was hool.¹² The same nyte he slept quyetely, and, to merueyle of all his felawchip, roos to mateyns, þere fulfillid all his office³ in redyng and synging as he of vsage was wone to doo. In þe morownyng and non er he told his breþerin al þis myracle, who he was mad¹⁶ hool be þe³ lynand cote of Seynt Gilbert.

and followed
his usual
course of
life.

[CHAPTER XLVI.]

cap. xlvj.

A woman
with a swollen
knee

Leaf 102.

goes to Sem-
pringham,
wears Gil-
bert's hose,
and is cured.

A woman was
sick after
childbirth;

EKe a woman of good report dwelled þere be-side, wech in hir kne and legge had swech a passion þat a month hool sche²⁰ myte not goo on þe rite foot, so bolned and rankyd was hir || kne. Thus with grete bysynesse of hir seruantes sche was horsed, for in sykynesse þis is hir desire, þat sche wol be caried to Sempyngham, trosting in þe merites of þis holy confessour þorw wech sche²⁴ schal be hool. Whan sche was come on-to Sempyngham aftir hir desire, þei broute hir þe hose of Seynt Gilbert; sche put hir legge in þat same hose and sodeynly sche was hol, so parfithly cured þat sche went þat same day a myle on hir feet hom to her owne²⁸ hous.

¶ A-nopir woman eke aftir delyuerauns of a child had a greuous seknesse fourty wekys and too. For hir womb was bolned to swech quantite men supposed sche schuld deye. Many holy places visited³²

¹ in crossed through in red.

² ch crossed through.

³ inserted above.

sche for hir helth and was not hool. So was sche inspired at þe last to visite þe sepulchur of our fader Gilbert, and þer was sche mad hool. For sche was cured þere sone aftir sche was com, euene
 4 in þe fest of Seynt Cruce, þe ix hour of þe day. And þan with ful glad hert sche went hom, schewing to hir frendis hir body wher þei myth parceyue þat al pat swelleng was goo.

she visited
 Sempring-
 ham and was
 cured.

[CHAPTER XLVII.]

capl. xlvij.

8 **T**He prote and eke the hed of a-nopir man þere be-syde was so risyn and bolned with seknesse which þei || clepe þe swynesye, and eke so greuously knottid, þat viij dayes continually he was compelled for very peyne with-outen mete or sustenauus to
 12 kepe his bed and suffyr þe maledye. The last too dayes was his drynk secluded fro him, so closed wer his pipes with violens of pat soȝ. Than fel on-to him moȝ greuauns, for in þe myd hour of pat last nyth of þoo viij days he lost his spech, which priuacion lastyd
 16 on-to þe eyn of pat day folowand. Than supposed þei all which wer aboute hym þat he schuld dye. For to her coumfort and consolacioȝ he myte in no wyse gyue non answer. The small issewes of his prote myte ful euel receyue wynd in-to his body.
 20 Than, at grete instauns of his wyf, þe girdiff of Seynt Gilbert was broute, and water eke, which he halowyd. With þe girdiff þei girt his nek ful deuoutly, and þe watyr þei pored in-to his mouth. Eke þei waschid þe bolnyng of his prote with þat same watyr, and
 24 þan be-gan þe man fele sumwhat reles, for wyth þat wasching he voydyd wynd, and aftyr þe wynd o grete blody drope went oute fro his mouth. Thus be-gan he to releue in so mech þat or euen he spak and ete, and || wyth-inne iij dayes he receyued parfite hele, so
 28 sodeynly cased his peyne.

Another
 Leaf 102,
 back.
 man's throat
 and head
 were swollen,

and he had
 to fast.

The girdle of
 Gilbert was
 brought, and
 water which
 he hallowed ;

and through
 these he was
 healed.

Leaf 103.

[CHAPTER XLVIII.]

Cap. xlvijj.

ON of þe nunnes of pat same ordȝ xxx. ȝere continually twyes¹ or thries in þe ȝere had meruelous seknesse with-inne
 32 hir body, for a-bowte hir hert and in hir left syde was swech

¹ A Gilbertine
 nun was fre-
 quently sick,

¹ ones crossed through, and twyes written above.

and at such
times went
out of her
mind.

pressur̃ þat whan it cam, þe woman, ny ded for uery peyn, lost hir mynde. And in þis peyne sche had swech strength þat many of hir̃ sisteres myȝt not at þat tyme hold hir̃ ne kepe hir in rest. Thus on a day whan þe seknesse had caute hir þus violently 4 þei sent aftir prestes of þe same ordre for to be a-boute hir̃ in tyme of hir deth, for aȝt loke þei whan sche schal passe.

The Master of
Semping-
ham goes to
her;

A-mongis þese prestis cam in þe maystir of Sempingham, þat same mayster which was next successour̃ aftir Seynt Gilbert. 8 Ther̃ fond he þe woman bownden and holden as a furiose person is wone to be seruyd. Tho he inqwyred of hem þat weȝ pere¹

she is given
the water of
St. Gilbert,

if any part of Seynt Gilbertis watyr weȝ in þat hous. Thei had it redyly, and at þe comaundment of heȝ prelat, þei pored 12 of þe same watyr in-to hir mouth. A grete merueyl was seyn þere, for þat watyr was not so sone entered in-to hir þrote but sche be-gan to chaunge aȝt þat wode rage, and hir veyl, which was pulled down to hir schulderis, in ful religious maner̃ sche 16 redressid, and hid hir face and hir eyne as sche was wone to doo. And þoo in þe presens of þe maystir & many folk which stood with him, sche cryed in þis maner̃: O moder of mercy,—What schuld we teȝ long tale?—As þouȝ sche had be in a trauns 20 sche be-gan to knowe hir-self, and be processe of tyme sche was restored to parfite helth, for aftyr þat tyme had sche neuȝr more þat seknesse.

Leaf 103,
back.
and is made
whole.

Another
woman had
dysentery and
gout,

¶ A-nopir woman was pere with dyuers seknesse vexed, þat 24 is to seyn dissentyrie, govte, and vomyte dayly folowand. Dissentyrye þe Grekys clepe þis sekenesse whan a mannes guttys be hurt so þat þei be slitte or cutte. Othir sekenesse had þis woman dyuers, which sche was a-schamed to confesse and for 28 which sche was compelled be debylite to kepe hir bed fro þe fest of Aȝt Seyntis on-to iij dayes be-for̃ Candell-masse. Than was told hir þat too of hir neybouris, women bothe, on def, a-nopir bedred, infect with a maner of palesie, þat þei weȝ led 32 on-to þe toumbe of Seint Gilbert and pere weȝ þei mad parfitly hool. Of þese tydanes sche caute a coumfort, and a-non sche let² make a candel aftir hir mesur̃, and in a cart with þat same was

and bearing
of her neigh-
bours being
cured,

¹ inserted above.

² led crossed through in red, and let in black in margin.

sche caried on-to þe sepultuʀ of ouʀ fader. ¶ Ther wook sche **Leaf 104.**
 in prayer al þat nyte, & þe next day a-boute nyne of klok was went to the
 sepulchre and
 was cured.
 sche mad hool of all þoo maledies rehersed be-forə.

[CHAPTER XLIX.]

Capitulum xlix.

- A** nopir woman was pere whos kne was soo contract þat too Another
 woman had
 a contracted
 knee, went to
 Sempring-
 ham,
 monthis sche myth not goo. Sche was brout eke in a cart
 on-to þe toumbe of Seynt Gilbert wher sche wook to nytes in
 8 ful deuoute prayeres. The secund nyte sche þoute in hir dreem
 þat oute of a ymage mouth which stood be þe graue, mad in
 worship of ouʀ Lady, fell a fayr red flouʀ, and eke þat same
 flouʀ, as sche þoute, fell up-on hir soʀ kne. Sche a-wook and
 12 felt hir kne hool, for þis sodeyn helth, as sche vnderstood weel, had a dream
 of Our Lady,
 and was
 healed.
 was goue hir be þe mediacion of ouʀ Lady and þe merites of Seint
 Gilbert. Than with ful grete deuocion sche kissid þe feet of
 þat same ymage, and þus in parfite helth sche is goo hoom.
- 16 ¶ Ther was a-nopir woman eke in þat cuntr whos rite eye A woman
 with bad eyes
 prayed by the
 tomb,
 be-gan to wax seek, þat is to sey, al red of colour with peyne
 folowand. Sone aftir þe list eye was in þat same plite, for þat
 eye in special bolned soo þat iij dayes sche myth se no lite.
- 20 In all þis peyne sche cam to þe toumbe of ouʀ fader Gilbert,
 with a candell breonnaund and a petous hert. Ther ¶ a-bode **Leaf 104,**
 sche stedfastly in prayer whilis þat þe priour of þat same place **back.**
 sayde masse pere. Aftir sche had herd þat masse sche went
 24 hom in hope of helth, and pere fell sche on sleep. Aftir hir
 sleep sche felt neythir passion in eye ne hed, and or þe sunne
 went to rest þat bolnyng was voyded and hir site restored. Day
 be day aftir þis hir site wex bettyr and bettir tyl it cam to þe and was
 healed.
 28 same perfeccion which it had be-for.

[CHAPTER L.]

Capitulum l.

- A** conuerse of þat same ordʀ, in þe vigile of Seynt Mathie On a Saint's
 vigil a weaver
 continued
 weaving,
 þe apostell, which was a weuer of cloth, aftir þe euensang
 32 sayd of þe same apostel, sat stille in his craft weuyng. Othir of

and his right
arm was
smitten.

Leaf 105.

He went to
the sepulchre
of Gilbert,
and at first
became worse.

He then con-
fessed his sins.

and after-
wards watch-

**Leaf 105,
back.**

ed by the
grave, and
fell asleep.
He awoke
healed.

his felauchip warned him pat at reuerens of pat feest he schuld
sese, but he wold not. The same nyte, aftir his first slep, he
felt pat al þe myte of his rite arme was lost fro þe cubyte on-to
þe hand; eke þe same rite hand was turned wrong, and myte 4
in no maneŕ haue recors on-to his natural office. This peyne
lastid iij wekys and iij dayes. So in þe feste of Seynt Benet
he asked leue of þe priour of pat place in which he was conuerse
pat he myte goo visite, with opir too felawes ioyned on-to him, 8
þe sepultuŕ of ouŕ fader Gilbert. Thidir he cam with a hand || of
wax, and mad his offeryng; þere abod he certeyn tyme in prayer
& wakyng, lyuand euŕ in hope pat he schuld haue reles of his
peyne. The fyrst nyte folowand his hand was rather apeyred þan 12
amended, so was þe hand of ouŕ Lord agreued up-on him. The
man be-poute him and remembred pat þe soŕ of his soule, per-
auentuŕ, as often is sene, was cause of his bodely seknesse;
wherfor he poute best to þrowe a-wey his synnes, pat he myte 16
þe soner purchase grace of his desire. Vp-on þis he went to
a prest, & with good remembrauns he confessid his synnes fro
his zong age on-to pat same day, took his penaunce mekely and
ful-fillid it deuoutely. So aftir þis up-on þe nyte next þe anun- 20
ciacion of ouŕ Lady he set his hope only in him¹ pat wold pat
same day be incarnate for ouŕ helth, and in hir eke, pat blessed
virgine, of whom he took both flesch and blood; moŕ-ouyr he
put his trost in his fader Gilbert, wech in his lyf exercised þe 24
weyis both of chastite & of mekenesse: in al þis trost he desired
with certeyn lite for to wake al a-lone at þe sepultuŕ of his fader
Gilbert. Ther lay he & sayde his seruyse swech as is assigned
on-to || conuerses of pat order. He prayed instantly for helth 28
on-to his fader and many opir seyntes, and in his prayer as he
lened up-on a ston pat lay ouyr þe graue, he fel on slepe, and
so rested a tyme. Whan he a-wook he felt certeyn prykkingis
in his arme ny his cubite; he drow his hand on-to him, and say 32
wel pat þe crokednes þerof was a-mendid, for he myte stretch it
oute as he wolde. Att þe senewis & att þe fyngeres weŕ so restored
on-to helth pat he myte meue hem; eke in his arme felt he no
moŕ peyne.

¹ MS. pat wold pat wold, the first two words crossed through in red.

[CHAPTER LI.]

cap. lj.

There was a woman eke pat for seknesse fel in a frenesie, A woman behaved as if mad.
 or ellis in swech maner passion¹ which was lich frenesie.

⁴ For as a¹ wod creatur sche spak, gnacching with hir teth, and voydyng hir spatil in opir mennes faces & women. So was sche vexed in swech wilde rage pat bei bounde hir fast, and pus lay sche bownde fully a monthe. Sche was broute pus bownde in She was brought to the sepulchre, and was cured.
⁸ a carte be labour of hir husband and hir frendis on-to pe toumbe of Seynt Gilbert, and pere abood in prayeres iij dayes and nytes; poo complet sche went hom heyl and sound, euer pankyd be God.

¹² ¶ Lich on-to pis myracle fel on-to a-noper woman pat too A similar miracle. Leaf 106.
 monthis and a half was ¶ distraut, and whan sche was broute on-to pe graue and lay pere too dayes and nytes, pe pird day a-boute pe pird our sche was mad hool.

¹⁶ ¶ Eke at a monastery cleped Wathone a pore man, kept in At Watton a madman
 pe hous mad for po^r men, had swech a seknesse too monthis pat he fel in-to a maner of frenesy so was his mynde alienat. The seruauntis of pat infirmarie had ful grete pite and compassion

²⁰ up-on him and leyd him² in an old hors bere in which our fader was laid in St. Gilbert's bere,
 Gilbert was caried sumtyme whan he myte not wel walk for grete age and febilnesse. Many seke men had be layde in pat same bere, and caut he^r helth be pe merites of pis man which

²⁴ used it sumtyme. The man was layd per-in, and be-cause he was wilde bei bond him to pe bere; so lay he too dayes and and so was cured.
 too nytes, and on pe pird day was he mad hool and turned on-to helth a-geyn.

[CHAPTER LII.]

cap. lij.

Eke a noble woman, as bei sey, dwelled not fer pens, and A noble-woman had great pain in her eyes.
 sche had a greuous passion³ in hir eyne, so greuous pat sche myte se but litil or ellis nowt, speciali on day lite. Be-side

¹ inserted above in red.² inserted in red above.³ s crossed through.

- pis had sche opir seknesse, so pat sche was compelled to kepe hir
Leaf 106, bed. There had sche a vision, pat if sche wold goo on-to || pe
back. tumbe of pis holy fader, sche schuld be releued of pat peyne.
 Sche mad a candell be pe mesu^r of hir body, and to pe graue 4
 sche is come, whe^r sche drank of pat same watir in which pe
 holy confessou^r body was wasched; sone aftir pat drynk sche was
 mad sodeynly hool.
- Her son was** ¶ The sun of pis same woman eke receyued helth of his eye,¹ 8
also cured. wech was ny ouyrspred with a webbe, be drynkyng of pat
 same watyr.
- Another** ¶ Eke a-nopir woman pat myte not he^r no maner þing, not
woman was pe sound of grete bellis, aftir sche had wakid in deuocioⁿ at 12
cured of deaf- pis sepultu^r o nyte, first receyued coumfort pat sche myte he^r
ness. pe noyse of bellis, and aftyr, pe speche of men.
- Harry Biset,** ¶ A-nopir man of ful grete fame, cleped Herry Biset, a ful long
too, had a tyme was seek, and aftir pat seknesse had a grete & greuous 16
great swell- bolnyng of his wombe. This same peyne lastid him too 3e^r or
ling; mo^r. The bolned womb roos on-to so grete quantite pat whan
 he was sette he myte not se passing too vnch of his thy. Thus
 in dispeyre of all helth, for medycynes myte not help, he sent 20
 his wif and his douteres to Sempingham, to dwelle þere and
Leaf 107. haue a-qweyntauns, for he supposed not elles but || for to deye.
 The wif cam hom a-geyn to se hir husband and broute with
 hir a lynand² girdil with wech ou^r fader Gilbert was sum-tyme 24
 girt; sche broute eke of pat same watir in a crowet in wech
 pe holy confessou^r body was wasched. And whan pe man had
 drinkyn of pat watyr and was girt with pat girdil, a-non he
 bo-gan to qwake & gnach with teth, but he wex no þing hoot. 28
 Thoo fel he in a sleep, and in pat same sleep, merueyl to here,
 he fel on a swete, for he had no swete of al pe tyme in wech
 he was seek. But now swetith he horribly. His wif, pat sat
 by, sey pe 3elow dropes who þei³ stilled fro him and þoo were 32
 grete and had ful eucl sauou^r. Whan he wook he aspied pis
 him-selue, and felt pe same sauou^r. He loked up-on his wombe
 and say wel pat al pis bolnyng was fled downward fro pe girdil
 ny half a fote. For pe skyn wech was be-forn his sleep so 36
- his family**
went to Sem-
pringham,
whence his
wife brought
Gilbert's
girdle, and
some of the
water,
which re-
duced his
size.

¹ wa and part of s crossed through.² gil crossed through.³ i added afterwards.

pressed oute þat he was aferd it wold brest, now is it voyde as
 a empty bagge. Aftir al þis not long tyme þe man recured aft
 þis seknesse and cam to parfite helth, myte ryde and goo as man and finally
 cured him.
 4 of armes, for as it semeth be myn auctour he was a knyte.||

[CHAPTER LIII.]

Cap. liij. Leaf 107,
back.

A Woman eke was in þat cuntre which had a greuous seknesse
 with-inne hir boweles aft a hool ȝere. Hir wombe bolned
 8 not, ne no maner risyng had sche of skyn ne flesch, but fretyng
 and prikyng, speciali a-boute hir hert and sum-tyme in hir sides,
 þat sche supposed verily for to deye. Wherfor¹ sche was schryue
 and hoseled and took aft maner obseruaunces which long to men
 12 whan þei schal passe, and be-cause sche abode stift in lyf aftir
 aft þis do, perfor hir husband, of grete deuocion, caried hir in
 a cart on-to þe hous of Sempyngham, trostyng in þe merites of
 þis holy confessoure. Whan sche was come on-to þat place sche
 16 receyued þe sacrament newly a-geyn, and þan þei mad hir to
 drynk of þat watir in which þe body was waschid of þis holy
 confessoure, Gilbert. Thus a-bode sche stille praying at þe graue
 of þis Seynt iij dayes; in þe þird day sche had a great vomyte
 20 of corupte blood, and with þis corrupcion cam oute a grete long
 worme. Thus iij dayes & ij nytes had sche þis purgacion. Aftir
 þis went sche hom, and þus day be day þe vomyte sumwhat cased,
 and þe grete peyne was fully released. by means of
 the water.

Leaf 108.

[CHAPTER LIV.]

24

capl. liiij.

In þat same hous of Sempyngham was a nunne² which our
 fader Gilbert had receyued him-self. This woman was infect
 with leprosite, wech encreased in hir so horibily þat aft hir body
 28 was infect. The her fled fro hir hed, hir browes and hir eyne
 wer so infect þat sche myte not lift hir ey-ledes for to loke.³

A nun at
 Sempring-
 ham had
 leprosy.¹ I crossed through.² non crossed through and nunne in margin.³ his crossed through.

She lay years
without use of
her limbs,

and was
isolated.

She sleeps by
the sepulchre,
Leaf 108,
back.

has a dream,

awakes as the
matins are
rung,

and is subse-
quently cured.

Hir handes eke so sore þat sche myte in no maner put mete or drink on-to hir mouth. Thus lay sche in þe infirmarie xij 3ere, euыр serued be a woman which was hir bodely sistir, which woman ofte tyme wold¹ sey² þat sche sey² neuыр man ne woman⁴ so horribly infect. Be-cause þat pis same woman was so conuersaunt with hir and had often tymes vsed to a-noynt hir naked body with certeyn medycynes, þat þe soр schuld be moр tollerable, for þis cause, þe nunnes of þat hous fled þe comunicacion of þis 8 same woman, so weр þei aferd for to be infect. To þis woman þat ley þus greuously hurt with þis horrible seknesse appered in sleep a worchipful lady, comaundyng hir þat sche schuld be caried to þe sepultur of Seynt Gilbert, for þere schuld sche 12 receyue helth. Thus || is sche brout on-to þe graue and pere, aftir deuoute prayeres, sche fel in a slep, in which slep þe same honourable lady appered to hir and saide þese wordes: A-rise, for þou art hool; and be-for þese wordes þe lady, as sche poute, sprad 16 a fayre mantell of purpill a-boute þe graue, with³ which mantel sche cam in, and eft-sones sche sayde on-to þe sek woman: A-rise, for þou art hool. Than in þat same drem semed it to þat seek woman þat sche was hool, and sche herd þe couent syng *Te Deum* 20 *Laudamus* for hir helth. Thus lay sche dremyng on-to þat tyme whan þe couent rang to mateyns; þan sche awook and returned a-gayn to þe infirmarie. In hir rising sche voyded gret humores and in grete quantite, but with-inne iij dayes sche was parfityly 24 hool, for al a weke aftir, þe swames fell fro hir body as þei had be scalis of a fisch, & þus with-inne fewe dayes aftir, hir flesch was restored lik þe fleesch of a 3ong child.

[CHAPTER LV.]

Capitulum lv. 28

Some men
crossing the
Channel were
becalmed,

Leaf 109.

CErteyn men of þis lond sayled ouer þe see which is be-twix Ingland and Normandy. In her sayling ros a grete tempest which þei skaped with ouр Lordes mercy. Whan þe tempest || was sesed and down, þan had þei no wynd for to sayle, but likly 32

¹ inserted above.

² MS. say with a dotted underneath and e written above.

³ in margin.

weȝ þei al þat nyte for to trauase þe se. Many þat weȝ þei drede and many
 mech þe pereȝ of þe se, specialy be nyte cared mech, but remedy dreading the
 coude þei non. A man was a-mongis þem¹ þei cleped Ion, con- peril of the
 4 stable of Chestir, a man of noble birth & grete fame; he cleped sea.
 a prest on-to him whos name was Ancelme, which was his
 chapeleyn, and prayed him þat he schuld bryng forth þe scapularie Anselm
 of Seynt Gilbert which þe successouȝ of Seynt Gilbert had² 3oue brings out
 8 him,² and which he kept for a gret relik. This Ancelme ful Gilbert's
 deuoutly arayed him in holy uestimentis lich a prest, waschid scapulary,
 his handes, and oute of his lordes cophre took oute þis scapulary, and, holding
 lyft it up in þe eyre, and þus he prayed þat þei all myte here: it aloft,
 12 Lord God omnipotent, Lord Almyty, if it be so þat þe lif and prays for
 þe conuersacion of Seint Gilbert weȝ wroute on-to þi plesouns, wind.
 schewe now þat þow his merites we may come to sum hauene
 in³ which we may be saf fro perel. A-non, as þese wordes weȝ
 16 said, a fayre soft wynd blew in þe scapulary, and fro þe scapulari
 it ascendid on-to þe sayl and cuyr multiplied, þat in þat same
 day⁴ þei ouy[r]took schippes || þat sailed with hem and ouyrsailed A wind arises,
 hem, were eke in Normannye long or þei; for summe schippis and they
 20 þat were in þat viage cam not to Normandie neythir þat day ne 'oversail'
 þe next day. Many opir tokenes were do be þe myracles of ouȝ other ships.
 fader Gilbert which be not touchid in þis present werk, for summe Leaf 109,
 of necligens ar forgotin, summe were not approued be swech back.
 24 notable wisesse as þese were, summe weȝ eke wroute aftir tyme
 þat þis book was mad, wherfor þei be not ȝet browte in-to þis
 forme. And be-cause þat we be in no dowte þat þese weȝ do
 in þe same forme, þerfor haue we wrytin hem in swech langage
 28 as we coude, to þe praying and ioye of ouȝ Lord God in whos
 name þei were wroute, to þe worship of holy chereh and profite
 of hem þat schul rede or here þis lif, for whom þese notable þingis
 weȝ do, to þe worship eke of þis holy man be whom þese myracles
 32 weȝ doo, which man with his merites and pray[er]es schal com-
 mende us to þat Lord which is hiest of all Lordes, and bryng
 us eke on-to þoo ioyes þat be eterne, wheȝ we may rest fro all
 labour with-oute ende, Amen.

¹ inserted above.² in margin.³ ne in inserted above.⁴ h crossed through.

[CHAPTER LVI.]

Capitulum lvj.||

Leaf 110.
Innocent III
ordered Gil-
bert's canon-
ization,

and preached
a sermon
about it,
which he sent
to England.

The gist of the
sermon.

OWre holy fader, þe Pope Innocent þe þird, ordeyned þat þe canonizacioun of þis same fader Gilbert schuld be solempnized in þe cherch, and eke his translacion, of which canonizacioun he 4 him-self at Rome, be-for al þe clergie and þe puple, mad a ful solempne sermoñ, which sermoñ he comaunded it schuld be wretyn and sent on-to þe archbischoppis and bischoppis of Ynglond in bullis, and eke on-to þe chapter of þe hous of 8 Sempingham, of which sermon þis is þe sentens: For-as-mech as treuth seith in þe gospeil þat no man litith a lanterne & hidith it vnder a buschel mette, but settith it up-on heith, þat all þat dwelle in þat hous may haue coumfort of þat lite, for þis cause, 12 we pink þat it is a dede of grete pite and of equyte þat þoo men whom our Lord God hath crowned for her merites & goue to hem honour in heuene, þat we in erde schuld worchep hem, prayse hem & make ioie of her exaltacioun, specially whan our Lord, for 16 swech worship as we do hem, is þe more magnified of us, be-cause þat scriptur seith: Our Lord is preisable, or praysid, and glorious in seyntys. To þe grete vertue of pite longith || þe grete behest, 20 nowt only of þis present lyf but of þe lyf eke þat is eterne, as our Lord saith be þe prophete on-to hem þat deye in holy lyf: I schal make þou þat 3e schal stand in swech opinion of þe puple þat þei schal gyue to þou praysyng & honour, þe ioie þat 3e haue schal I gyue þou. And in a-nopir place of scriptur þus is seide of 24 seyntis: Ritefulmen schul schyne as þe Sunne in þe kyngdam of her Fader. For our Lord oft-tyme, þat he schuld schewe² meruelously þe myte of his uertu, and þat he schuld werk merci- 28 ably þe cause of our helth, þoo same trewe seruauzntis which he rewardith in heuene oft-tyme he honourith in þis world, and at þe places where heþ bodies rest þere reysith he grete tokenes and myracles be which³ þe wikkidnesse of heresies is confundid and þe trew cristen feith confermed.

32

¹ MS. seide of seynt of seyntis; *only seynt crossed through in red.*

² MS. schewe þe uertue meruelously; *only uertue crossed through.*

³ *a character crossed through.*

[CHAPTER LVII.]

capl. lvij.

THerfor we, as we may not as we schuld, sende þankinggis The Pope's sermon on Gilbert.
 on-to Almyty God þat in oure dayes to þe confirmation of
 4 cristen feith and confusion of wikkid heresie hath mad now his
 tokenes newe and chaunged hem meruelously, makyng þe seyntis
 now in oure dayes to schyne with myracles, which seyntis as is
 now sene kept þe trewe cristen || feith, not only with mouth but Leaf 111.
 8 with werk. A-mongis which seyntis maystir Gilbert, fundouþ and
 be-gynner of þe ordþ of Semyngham, which in þis world was myty
 in grete merites, now liuand in heuene, schynyth with grete
 miracles, for it is ful *conuenient* þat his holynesse schuld be
 12 approued with open & manifest tokenes. And þouȝ it be soo þat
 fynal *perseuerauns* is sufficient i-now to proue þat he or ony opir
 þat deyith in goodnesse schuld be a seynt be-for God in þat cherk
 a-boue which hath ouyr-come her enmyes, witenesse of treuth þat
 16 seith: He þat is *perseueraunt* in goodnesse, in-to þe last ende schal
 be saf. And in þe Apocalypse wher he seith þus: Be trew on-to
 þe last ende, and I schal gyue þe þe crowne of lyf; zet þat a man
 schuld be hold holy in þe opinion of men, and here in þis cherk
 20 which lyueth in *continuel* batayle with hir enmyes, too pingis to
 þis mater be ful necessarie: Vertue of good maneris, & vertue of
 tokenes, þat is to sey, good werkys and myracules, þat ech of hem
 schuld bere witenesse to opir. For good werkis be not sufficient
 24 with-oute myracules, ne myracules sufficient with-oute good werkys
 to bere very witenesse of ony || mannes holynesse; for as we rede, Leaf 111, back.
 sumtyme þe deuuele, which is cleped þe aungel of Sathan, may
 transfiguþ him-self lich to aungel of lite, and summe men as we
 28 rede aft heȝ good werkis which þei do, þei do hem for þis entent
 þat þei schuld be knowe a-mongis men as for holy leueres. Eke
 of þe wicchis þat dwelled with Pharao rede we, þat þei wroute
 meruelous tokenes; and Anticriste whaȝ he comth schal werk so
 32 meruelous pingis þat, if it myte be, þoo soules þat be chosen to
 heuene schuld be meued and led in-to *errour* be þe same tokenes.
 Wherfor we *conclude* þat þe testimonie of good werkis be him-self
 a-lone is sumtyme fals and deceyuable, as may be sen openly in
 36 þese ypocrites, eke þe testimonie of myracles be him-self sumtyme

is deceyuable, as is sene in pese wicchis þat dwellid with Pharaο. But whann̄ good werkis go be-for̄ in ony persone, and aftir þoo folowyn glorious miracles, þan haue we¹ a very certificacion of mennes holynesse, þat þoo too þingis schuld lede us þe rite wey to⁴ honour̄ þat persone whom þat oū Lord hath offered on-to us to be worchiped, with good werkis going be-for̄ and miracles folowand.

Leaf 112. These to ar notabely touchid in þe || Euangelist Mark wher̄ he writith þus of þe aposteles: Thei walkid forth in þe world and s prechid, oū Lord werkynɡ and helpynɡ her sermones and signes or ellis myracles folowid aftir þat.

[CHAPTER LVIII.]

Capl. lviii.

Continuation
of the sermon.

And þouz it be soo þat oure weel be-loued childyrn in God, þe 12 prioū and þe couent of Sempingham, haue instauntly mad her̄ postulacion on-to us þat we schuld graunt þat maystir Gilbert schuld be wrytyn in þe cathaloge of seyntis and be a-noumbered a-mong seyntes, wech Gilbert was be-gynn̄er of her ordre,² and 16 wech man, as þei sey, be-for̄ his deth had exercise of good werkys, and aftir his deth wroute many grete myracules, ȝet wold we not

The Pope will
inquire into
Gilbert's life;

graunt her̄ peticiōn but we wil be fully enformed of³ his lyf and of his myracles, not-with-stande⁴ þat oū noble & worchipful son 20 in Crist, Ion, kyng of Yngland, with his lordes, and oū broþir,⁵ archbischoþ of Cauntybyry, Hubert, with his suffraganis, eke þe prioū of þe seid couent, with opir abbotes and prioures, wrote on-to us in þis mater̄ of þe vertuous lif of þis man and of þe 24 tokenes do at his graue. Wherfor we wil in þis mater do grete

Leaf 112,
back.

and has
written to
various clerics
to proclaim
three days'
fast at Sem-
pringham,

diligens to haue þe very treuth, || and for þis cause we haue writyn and comaunded be oure letteris to oū welbeloued breþerin, arch- 28 bischoþ of Cauntirbyri, þe bischoþ of Hely, and to oū welbeloued sones, abbot of Borow & abbot of Wardon, þat be oū auctorite þei schal go to þat place of Sempyngham and, in vertu of obediens, comaunde al þat college of men and women þat þei schul fast iij dayes and crien on oū Lord God wech is weye, treuth and lyf, 32

¹ inserted above in red.

² inserted above in red.

³ MS. of of.

⁴ a character crossed through.

⁵ er crossed through.

pat he wil open þe treuth of þis mater on-to þe knowleche of his
 seruauantis. Ferþermore we wil þat þei ransake þe wytnesse and
 þe fame spred in þe cuntre, and make al þis to be writyn be scriptur
 4 autentik of þe¹ vertue of þe maneris, of þe vertue of þe myracules
 of þis man, and al þis þing þus writyn, seled with her sealis, send
 up on-to us be feythful and trewe men wech may swere in our
 presens þat al þis þing be trewe, þat we, þus pleylnly informed,
 8 may þe moe sikirly procede in þis mater,—wech is to moring of
 þe ioye of oure Lordis name and a grete confirmacion of cristen
 feith. And if it be so þat alle þese men assigned may not be at
 þis examinacion, we wil at þe lest þat iij of hem schul fulfille þis
 12 dede.

and to gather
 and examine
 evidence,

and send it
 with witnesses
 to Rome.

[CHAPTER LIX.]

Capitulum lix.¶²

Thus þese same men fulfillid our comaundment ful treuly, and
 be-cause on of hem myte not be þer for a grete and a
 16 neccessarie cause, þerfor iij of hem had þis examinacion in our
 name, þat is to seyn, þe forseid archbischof, and þe bischof of Hely,
 with þe abbot of Borow; þese iij went on-to þat place and fulfillid
 al þat was conteyned in our comaundment, for with gret diligens
 20 þei examined all þe wytnesse and mad hem for to swere þat þei
 schuld non informacion make but soth; þei mad clepe religious
 men, seculer men, clerkis, lay men, men and women generali, whos
 attestaciones and wytnesse þei wrytyn treuly, and vndyr her seles
 24 closed, sent al þis þing to us, wech sondeþ þouþ þei were eydent
 and certeyn, be-cause þei wery many and dyuers, we wil not at þis
 tyme sette hem in oure wrytyng. Thei mad eke grete inqwysicion
 of his conuersacion and of his maneres, wech was open on-to alle
 28 men; þei cleped in dyueres religious men, wech were famyliar
 with him at dyuers tymes, and wech knew of his pryuy conuersa-
 cion: all þese men with on acord bore wytnesse þat his lyf was
 ondefyled and holy. For he was a meruelous man in abstinens,
 32 a clene man in chastite, a deuoute man in orison, mech vsed to
 wakyng; our þat flok of his congregacion with grete prouision

Leaf 113.

The clerics
 did as they
 were bidden,

called wit-
 nesses, and
 examined
 them,

and recorded
 their evi-
 dence.

They inquired
 into Gilbert's
 life,
 and learnt of
 his virtues.

Leaf 113,
 back.

¹ MS. þe þe, the first dotted underneath in red.

² Leaf 113 has heading. Item lix.

and discrecion euer bysy; certeyn houris whan he myte haue ony
 How he lived, leysur in contemplacion, quite. So as it semeth, whil he was in
 erde he departed treuly his lyf, sumtyme in good werkis of actyf
 lyf, sum in holy rest of *contemplatif*, lich on-to þe patriarch Iacob 4
 þat sey aungelles in þe ladder goyng up and goyng down. And
 whan he had ony collocucion with his breþerin or sisteres, it myte
 be seid of him, as it was seid of Samuel, þere feß not a word of his
 on-to þe erde. For affir þe doctrine of þe holy apostel, ydil wordes 8
 were ful seldom in his mouth, but þoo wordes which he spak were
 to edificacioun of oure feith, for he was good in þat same, and þerfor
 his wordes weð ful of grace on-to þe hereres. And þouȝ many opir
 pingis mad his lyf to be in grete comendacion, þis was ȝet a principal 12
 ping longing to his perfeccion, þat he wold chese wilful pouerte, and
 all his possessiones which weð left him be herytage, he wolde assigne
 Leaf 114. for euyr || to meynteyn þe breþerin and þe sisteryn¹ which he had
 and what came of his goodness. institute and set vndyr a vertuous reule of religion. For his 16
 succession in processe of tyme grewe, be þe goodnesse of oure Lord,
 to so gret a noumbyr þat he byled nyne monasteries of women and
 four of chanones reguleð, in which monasteriis þat tyme þat he
 deyd he left, be-side þe religious men, a þousand and fyue hundred 20
 sisteres þat seruyd God oure Lord with-out vylonye.

[CHAPTER LX.]

Capitulum lx.

Five
 Gilbertine
 brethren
 went to
 Rome,

and there
 gave
 evidence.

MORE-ouyr, to strength of þis mater and to a gretter cautel,
 fyue of þoo breþerin of þat forseid order which weð sent 24
 on-to oure presens, we haue charged hem with grete opis þat þei
 schuld informe us with þe soth, & þei haue told us mech moð, both
 of his meke werkys and of his glorious myracules. Wherfor we,
 of þis mannes lyf and myracules be sufficient witenesse þus informe 28
 and set in a maner of sikirnesse, affir þe testimonie of þe aungel
 þat seid to Tobie, it is good to hydyn þe sacrament of þe hy kyng,
 but þe werkis of God to open and confesse is gret worchip,—eke
 for þe Psalme seith² þat God schuld be praysed in his seyntis,—for 32
 Leaf 114, þese causes || haue we ascribed and anoumbyred Seynt Gilbert in-to
 back,

¹ whom crossed through.

² inserted above and written again in margin.

þe cathaloge of seyntes, and ordeyned þat his memory schal be
 songyn a-mongis opir seyntes. All þese be þe Popes wordes; now
 folowith þe autouȝr. Thus aftir þe comaundment of ouȝr fader þe
 4 Pope, whan þe translacion of Seynt Gilbert was broute to an ende,
 and þe holy relikes weȝ layd in þe vessel arayed for hem, but or it
 was closed þe bischoppes and þe abbotes þat weȝ principal fuffilleres
 of þis werk, layde a chartour up-on his breest, in which chartoȝ
 8 was conteyned all þe maner of his translacion, of þe myracles and
 of þe canonizacion; eke þei layde þere a plate of led, in which led
 was wrytyn certeyn þing which schuld neuȝr be oute of mynde.
 The scripture of þat plate was þis: Heȝ lith Seynt Gilbert, þe first
 12 fader and foundoȝ of þe order of Sempyngham, which was translate
 in-to þis schrine¹ be ouȝr fader & lord, Hubert, archbishop of
 Cauntȝrbury, be þe comaundment of ouȝr holy fader, Pope Innocent,
 2 þe þirde yde of October, the ȝere of ouȝr Lord, a þousand, too
 16 hundred and on. This is þe wryting of þe chartoȝ layde be him
 in his schryne: In þis schryne ar conteyned þe relikes of || Seynt
 Gilbert, prest and confessouȝ, þe first fader and begynner of þe ordȝ
 of Sempyngham, whos lyf, þouȝ it be so þat many þingis mad it
 20 comendable & honourable, þis was þe principal and moost excellent
 cause whi he schuld be in mynde, þat wilfully he chase honest
 pouerte and all his temporal goodes þat God had sent him he freely
 releisid to þe necessite and sustentacion of þoo breþerin and sisters
 24 whom he sette vndȝr regulȝr discipline and kept hem ful bysily.
 And to þis same Gilbert in processe of tyme ouȝr Lord God graunted
 swech grace and uertue þat he mad fouȝr houses of chanones and
 nyne monasteries of nunnes, in which houses þat tyme þat he
 28 deyid and went to ouȝr Lord, be-side al þoo þat were ded be-fore,
 he left of religious men on-to a vij hundred, of sisters a þousand
 and fyue hundred, which ful bysily ded seruyse to God. He deyid
 in his best age,³ more þan a hundred ȝere old, þe ȝere of þe incarna-
 32 cion of ouȝr Lord Ihesu, a þousand, a hundred⁴, eyty and nyne, þe
 day be-foȝr þe nonas of Februari, þe tyme of þe worchipful kyng
 Herry þe Secu[n]d. And þus, be-cause of his owne merites and be
 || testimonie of many myracles folowand, and reuelaciones eke, þat

So Gilbert is
canonised.

The clerics
put a charter
with his body,
and a plate
describing
him.

Leaf 115.
The charter
tells of his
life,

his work,

his death

his miracles,
Leaf 115,
back.

¹ in margin in red.

² MS. þe þird þe þirde; þe þird crossed through in red.

³ a stroke crossed through.

⁴ final d added in red above.

and his
canonization,

cam fro God, he was canonized and wryten in þe cathaloge of
seyntes of ouȝ holy fader Pope Innocent þe pirde, be þe general
cort of Rome at Anagniam, be-for þe clergy and þe puple, þe 3ere¹
of þe incarnaciō of ouȝ Lord a þousand too hundred and too, þe 4
pirde idus of Ianuari, þe 3er of þe kyngdam of þat² worþi man,
Ion, kyng of Ynglond, þe pirde, president to þe see of Cauntirbury
þe worchipful archbischoþ Hubert, which astir þe comaundment of
þe said Pope, with his felawis as in³ þat act, bischoþ of Hely, 8
Eustace, & abbot of Borow, Acarius, had mad diligent inqwisi-
cion up-on þe miracles wroute be þis man, and wrytyn alle þis mateȝ
treuly, and sent it up to þe court. Be which examinaciō ouȝ
fader þe Pope receyued þe very treuth, both of þe holynesse of þis 12
man Gilbert and eke of his tokenes, and for þis cause he anoumbered
him a-mongis seyntis, þe 3ere of his papate, þe fourte. 4 And þat
same 3ere, be þe comaundment of þe seide Pope, he was translate of
þe seid archbischoþ in-to þis schryne, þe pirde ide of Octobir, 16

Leaf 116.

and who offi-
ciated at it.

standyng by, þese worþchipful men, bischoþ of Norwich, bischoþ of
Hereforþ, bischoþ of Landaue, and opir abbotes and prelates and
nobel-men of Ynglond, with mech prese of⁶ clergy and puple.
And to perpetuel memory of þis þing þus don, þe seid archbischoþ 20
and þe opir bishoppis & abbotes sette her seles on-to þis chartoȝ,
and in þis schrine þei put it, to þe praising of ouȝ Lord God
Almyty, which schal enforme us with þe exaumples of þis man, and
reise us fro synnes to grace with help of þe prayeres of þis man; 24
and eke þe same Lord schal lede us fro peyne to ioie wheȝ he
lyuyth and regnyth euyr moȝ. Amen. **Thus endith þe lif of**
Seint Gilbert, translat in-to ouȝ moder tonge, þe 3ere of þe
incarnaciō of ouȝ Lord a M cccc lj.

So ends this
book, trans-
lated in A. D.
1451.

28

¹ re added above.

² MS. þat þat, the first crossed through.

³ inserted above.

⁴ E crossed through.

⁵ MS. of of.

A Treatise of the Orders under the
Rule of St. Augustine

FROM A SERMON PREACHED BY

JOHN CAPGRAVE

AT CAMBRIDGE IN 1422.

And here begynnyth a tretis of tho¹ orderes þat be vndyr þe reule of oure fader Seynt Augustin, drawe oute of a sermoñ seyð be frer Ion Capgraue at Cambrige, þe 3ere of oure Lord a M cccc xxij.

WE may likne oure fader Seynt Augustyn on-to þe holy patriarch Iacob for many causes. On is for interpretation of his name, for Iacob is || as mech to say as a supplanter or a deceyourn, for he, at þe comaundment of God, supplanted his broþir, bying his fader blessing for a mese of potage and aftirward apperyng to his fader in Esaues cote. So may oure blessid fader Augustyn be cleped a supplanter of þe Deuel, for whan þe same Deuel ha hold him in his seruyse xxx 3ere, það ran he fro þe Deuel and took up-one him þe swete 3ok of oure Lord Ihesu Crist. For xxj 3ere was he in paganite, and ix 3ere in þe heresie of þe Manychees. He may² be cleped Iacob also, for euene as Iacob sey oure Lord God fas to³ fas, so oure maystir, with secret contemplaciõ, was as ny God as ony erdely man myte be, as may be wel perceyued be þe labour whеч he had in inuestigacion of þe godhed in þe bokes whеч he mad of þe Trynyte. This Iacob had xij sones, to whom all þe lond of byhest was distribute and departed be Moyses & Iosue. And þis Augustin hath xij religious companies, be whеч xij all holy cherch he in erde is replecchid. We wil at þis tyme on-to 3oure deuoute eres open þese Hebrew names of þese xij tribus, and referre hem to dyuers religions || whеч lyue vnder Seynt Austyn reule.

¶ The first be-goten child hite Iudas. ⁴For Iudas is as mech to sey as a preysere, and þese men preise God nyte & day in holy songis & ympnis whеч þei continually be vsed too.⁴ And þis

Augustine is like Jacob.

Leaf 116, back.

He founded twelve religious bodies like the twelve sons.

Leaf 117.

¹ MS. who crossed through and tho written above.

² b and part of l crossed through.

³ inserted above.

⁴ passage written at top of page and marks of insertion made.

Judas like the
Heremits.

Capgrave's
English and
Latin books
on the sub-
ject.

Reuben like
the Secular
Canons.

Leaf 117,
back.

Gad like
Canons Regu-
lar.

Monks of the
Charterhouse.

Judas eke¹ may be referred on-to þoo heremites þat Seynt Augustin mad ny iij zere be-for þat he was bischop² at Ypone, and mad pere chanones. This mater is proued with grete eydens in þe book which I mad to a gentil woman in Englisch, and in þe book which I mad to þe abbot of Seynt Iames at Norhampton in Latin, which boke I named Concordia, be-cause it is mad to reforme charite be-twix Seynt Augustines heremites and his chanones. In pese same bokes may men se þe names of þe first faderes of þis order of 8 heremites, which heremites Simplician sent witz Augustin on-to Affrik.

¶ The second child of þis Iacob, he hite Ruben, and þis Ruben is referred on-to chanones seculer swech as be in cathedral cherchis. 12 For Ruben is as mech to sey as seing in þe myddis, or seing be þe myddis. What schal we calle bettir þe myddis þaṁ þis present lif? What was be-for þis lif ordeyned for us is on-knowe. What we schal haue affir þis lif it is in doute, saue we hope verly, be þe 16 good menes of þis myd lif, to come sumtyme to Goddis mercy. But ¶ men wil merueyle perauentur whi þat I sette seculer chanones be-for reguler, and þis [is] my cause. Thoo chanones þat dwelled with Seynt Augustin whan he was bischop went in clopis of dyuers 20 colouris and in precious fures and with girdel³ & barres of³ syluer and gilt, as is manifestly writyn in his sermones,⁴ Ad fratres in heremo, and þis aray long not to reguler chanones.

¶ The þird son of Iacob he hite Gad, and his name is as mech to 24 sey as a man þat is⁵ wel girt. Girdyng in holy scriptur is take for restreynyng of our body fro uices, and þis may be applied in þe best maner to chanones reguler, which, with holy obseruaunces girdyn her bodies fro sinful werkis & here soules fro foule desires. 28 If pese men be-gunne with Augustin in his cherk in þe same degre as þei stand now, sum men haue doute; but I wyl not stryue. I be-leue wel þat pere had þei her beginnyng but þe harder distincioṁ fro þe first ordṛ was mad siþe be opir holy 32 faderes,⁶ as þe munkis of Chartrehouse cam oute of þe blake ordṛ.⁷ Many eydens haue I mad⁸ in my book Concordia⁸ þat

¹ inserted above.

²⁻³ in margin.

⁶ s added above.

² MS. preest crossed through and bischop written over.

⁴ wri crossed through.

⁷ in margin.

⁵ inserted above.

⁸⁻⁹ in margin.

Seint Ruffus not be-gan þis ord̃, but þat he reformed þis ordre.
So may I wel be-leue þat her first fundacion cam fro Augustin.

¶ The iiij son of Iacob, he hite Aser. Aser is as mech to || sei **Leaf 118.**
4 as blessed, and þis blessing is referred to þe grete noumbir of þat Asher like the Dominicans.
holy congregacion which Seynt Dominice gadered and ordeyned,
to þis entent, þat þei schuld labour in þe world and with here
preching distroy synne in þe puple and plant vertue. This ordre
8 be-gan Seyn Dominice þe 3er of oure Lord a M cc xvj.

¶ The v. son of Iacob hite Neptalim, as mech for to sey as Naphtali like the Knights of St. John.
gret brede; be þis vndirstund we þe knytes of Seynt Ion which
begunne first at Ierusalem, and now ar þei spred þorw-oute all þis
12 world. Her institucion is to defende Cristen feith a-geyn Turkes
and Sarzines. And all þoo possessiones which þei haue in londis
of pees pay tribute to þe hous of Rodes.

¶ The sext son hite Manasse, and he is for [to] ¹ sey as obliuius. Manasseh like the Knights of Prussia.
16 This son be-tokneth þe heres of Puce which we institute to þe
same entent to defense of þe bordures of cristen men a-geyn þe
enmyes of þe crosse. Obliuius be þei cleped be-cause þei must
forȝete þe delectable lyf of þis world and put ² her bodies in grete
20 perel for þe honour of Crist. The differens of þe habite of pese
too knytes is þis, þat þei of Seynt Iones haue blak mantell with
a crosse, and þei of Puce white mantell with a crosse.

¶ The vij son of Iacob, he hite ³ Simeon, which || soundith in our **Leaf 118,**
24 tonge heuynesse or pencifnesse, and þis may be applied with grete **back.**
Simeon like the Gilbertines.
conueniens on-to þat ordre þat was founded at Sempyngham be
þe solitudine of Seynt Gilbert, of which Seynt, be-cause I mad
a special tretis on-to þe maystir of þat ord̃, þerfor in þis place
28 I touch no mõr of him.

¶ The viij son of Iacob, he hite Leui, þat soundeth in owre Levi like the Premonstratensians.
langage a moryng or a multiplieng of þing þat was be-gunne,
and be þis name we vndirstande þe ord̃ of Premonstracenses,
32 which be-gan in Fraunce vndir a holy man þei cleped Norbertus,
þe 3er of our Lord a M and a hundred, and be-cause þat I mad
his lyf in Englisch to þe abbot of Derham þat deyid last, þerfor as
now I wil no lenger tarie in þat fundacion.

36 ¶ The ix son of Iacob, he hite Ysacar; he soundeth in our Issachar

¹ MS. a crossed through.

² MS. but.

³ so crossed through.

like the
Brothers of
the Cross,

langage grete mede for laboure; pis wil we applie to þat ordre
whch þei clepe þe Freres of þe Crosse,¹ for þis cause, for þat
crosse on heŕ breest schul make hem so to labour in þe weye of
Crist þat þei schuld come aftir heŕ labour to eyrlasting mede.⁴
Off þis ordre haue I as yet no certeyn knowlech, who was heŕ
foundoŕ, or vnder what Pope, or kyng, þei be-guzne.

Leaf 119.

Zebulun like
the order of
St. Bridget,

¶ The x son of Iacob, he hite zabulon, and in ouŕ langage it
may be cleped a dwellyng-place of strength. ¶ Ful wel longith þis⁸
interpretacion on-to þe ordŕ of Seynt Bryde; þei haue a mansion
of strength, for þei be sperd fro vanites of þe world, whch vanytes
ar ouyr open to many men. This holy woman Bryde be-gan þis
order and went to Rome for confirmaciō; who wil se hir lyf and¹²
hir reuelaciones he may diffusely se it in hir book, as now I haue
no tyme to tary lenger in þat mateŕ.

Joseph like
the order of
St. Victor.

¶ The xj son hite Ioseph, and he is to sey² a moring or augmen-
taciō; þis is applied to certeyn chanones of þat hous whch be³ 16
of þe ordŕ of Seynt Victoŕ. This hous of Seynt Victour is in
Paris, to whch I trowe þei longe. We haue in ouŕ libraries many
sundry bookes þat to chanones of þat hous mad; on of hem hite
Hewe, þe opir hite Richard, notabel clerkis þei weŕ and men of 20
holy lyf.

Benjamin like
the order at
Peterston in
Norfolk,

¶ The xij son hite Benjamin; he is þe son þat longith to þe rite
hand, as euery religious man with þe mercy of God doth. This
son, be-cause he is zongest of age, is likned on-to an ordre whch²⁴
is not in þe world, as þei sey, but in Northfolk. Fouŕ houses had
þei and on of hem is fast on-to þe⁴ kyngis hand, & he gaue it to
Walsingham; þe hous hite Petirston: oper informaciō of hem
haue I not at þis tyme.

28

¹ O crossed through.

² inserted above in red.

² y in red above.

⁴ inserted above in red and written in margin.

NOTES

p. 3, l. 14. *Comagene*, the region north of Syria and Cyrrestica between the Euphrates and the Taurus Mountains.

p. 3, l. 15. *Nussie*, perhaps Tuscany or Russia. Achay is Achaia, properly the northernmost part of the Grecian peninsula; Macedonia, north of Thessalia and Epirus; Dalmatia in Illyricum on the Adriatic seaboard.

p. 3, l. 18. *Zeugis*, i. e. Zeugitana, the northern part of modern Tunis, and east of ancient Numidia. Tripolitane is Tripolitana, modern Tripoli, minus Fezzan; Getuly is Gaetuli, south of Numidia; Gaetuli Darae was on the Atlantic coast south of the Atlas mountains, and part of Mauritania.

p. 3, l. 27. *hated þe Greke letteris and loued weel þe Latyn. Confessionum*, ed. P. Knöll, Lipsiae in aedibus B. G. Teubneri, 1909, Book i, p. 14, l. 21: 'Quid autem erat causae, cur graecas litteras oderam, quibus puerulus imbuebar, ne nunc quidem mihi satis exploratum est. Adamaveram enim latinas, non quas primi magistri, sed quas docent qui grammatici vocantur.'

p. 4, l. 3. *Cathogories*, or 'Predicamentes', see 11/28; not by Aristotle. Augustine says he understood the book freely and without master. *Confessionum* iv, p. 70, l. 29.

p. 4, l. 10. *good and rich kynrod*.—Not so; in the *Confessions*, ii, p. 26, l. 18, Augustine describes his father as a poor freeman of Tagaste: 'municipes Thagatensis admodum tenuis.'

p. 4, l. 18. Conversion of Patrick, *Conf.* viiii, p. 182, l. 27.

p. 4, l. 23. A brother is mentioned in *Conf.* viiii, p. 185, l. 25.

p. 5, l. 25. *redy eke on-to ire. Conf.* viiii, p. 181, l. 6: 'erat vero ille praeterea sicut benevolentia praecipuus, ita ira fervidus. Sed noverat haec non resistere irato viro, non tantum facto, sed ne verbo quidem. Iam vero refractum et quietum cum opportunum viderat, rationem facti sui reddebat, s forte ille inconsideratus commotus fuerat,' etc.

p. 6, l. 18. The mother-in-law, *Conf.* viiii, p. 181, l. 28.

p. 6, l. 29. The orison, *Conf.* viiii, p. 190, l. 19.

p. 7, l. 8. *Seint Gregorie tellez in his Dialoges:—Dialogues*, Book iv, ch. xix. The tale is told by Robert of Brunne, *Handlyng Synne*, p. 161, from William of Wadington's *Manuel des Pechiez*, which follows St. Gregory. The child in this tale was torn away from his father's bosom and carried to hell, when five years old, for cursing.

p. 7, l. 17. Childhood's sin, *Conf.* i, p. 5, l. 23, p. 6, l. 10, p. 8, l. 1, p. 8, l. 17.

p. 7, l. 27. *put to skole, Conf.* i, p. 10, l. 22.

p. 8, l. 5. *lerned lesse þat he schuld or myth a lerne*, *Conf. i*, p. 11, l. 20 : 'et peccabamus tamen minus scribendo aut legendo aut cogitando de litteris, quam exigebatur a nobis . . . delectabat ludere et vindicabatur in nos ab eis qui talia utique agebant.'

p. 8, l. 8. *Mandauris*, i. e. *Madaura*, *Conf. ii*, p. 26, l. 9.

p. 8, l. 11. *sekenesse in his stomake*, *Conf. i*, p. 12, l. 29.

p. 8, l. 12. *þe fader wold not suffir it*, *Conf. i*, p. 13, l. 11—p. 14, l. 2.

p. 8, l. 20. Goes to Carthage, *Conf. ii*, p. 26, l. 11 ; iii, p. 35, l. 1.

p. 8, l. 22. *Tullius Cicero*, &c., *Conf. iii*, p. 38, l. 26. Cicero is mentioned only in connexion with *Hortensius*. See note to 9/13.

p. 8, l. 26. *tauernes and stewis*. Capgrave's interpretation of Augustine's reference to the 'cauldron of shameful loves'—'*sartago flagitiosorum*' (iii, p. 35, l. 15)—and to the stage-shows—'*spectacula theatrica*' (iii, p. 36, l. 12) ; and to his joys of passion (iii, p. 36, l. 8).

p. 9, l. 7. *an appil-tre*, *Conf. ii*, p. 29, l. 12.

p. 9, l. 13. *Hortencius*, *Conf. iii*, p. 39, l. 21 : 'liber ille ipsius [Cicero] exhortationem continet ad philosophiam et vocatur Hortensius.'

p. 9, l. 18. *name of Crist*, *Conf. iii*, p. 40, l. 24.

p. 9, l. 22. *holy scriptur*, *Conf. iii*, p. 41, l. 1. The reference to St. Paul is not in *Confessions*.

p. 9, l. 27. *þe Maniches*, *Conf. iii*, p. 41, l. 14 : 'Itaque incidi in homines superbe delirantes, carnales, nimis et loquaces,' &c.

p. 10, l. 1. *ix zere*, *Conf. iii*, p. 51, l. 2.

p. 10, l. 11. *a fair tre*, *Conf. iii*, p. 50, l. 4.

p. 11, l. 1. *consolacioð be an holy bischop*. The bishop is not named. *Conf. iii*, p. 51, l. 11.

p. 11, l. 22. *impreuded sche*. 'The Latin is, *Conf. iii*, p. 52, l. 5 : 'quod illa ita se accepisse inter conloquia sua mecum saepe recordabatur, ac si de caelo sonuisset.' This ends Book iii.

p. 11, l. 28. *Predicamentis*. See note to 4/3.

p. 11, l. 31. *bokes of philosophie*, &c. In *Conf. iii*, p. 72, l. 30, Augustine speaks only of the 'so-called liberal arts'.

p. 12, l. 3. *he cam first hom*. The chief dates of Augustine's life are as follows : born, Tagaste, 354 ; lived at Carthage, 371-373 ; went to Rome, 383, and taught rhetoric for a short time ; went to Milan and met St. Ambrose, who baptized him in 387. In 388 he returned to Tagaste, and lived in quietude for awhile. He became bishop of Hippo in 395. The date of the *Confessions* is 397. He died in August, 430, at Hippo.

p. 12, l. 7. *resorted a-geyn to Cartage*. *Conf. v*, p. 82, l. 16 : p. 83, l. 7.

p. 12, l. 9. *Hermes*. Capgrave's misreading of Hierius, *Conf. iii*, p. 66, l. 23 : 'Quid est autem, quod me movit, domine deus meus, ut ad Hierium, Romanae urbis oratorem, scriberem illos libros ?' [*De Pulchro et Apto*].

p. 12, l. 11. *þei are not in hand now*. Cf. *Conf. iii*, p. 66, l. 21 : 'non enim habemus eos [libros de P. et A.], sed aberraverunt a nobis nescio quomodo.'

p. 12, l. 14. *Fausius, a grete snare of þe deucle*. *Conf. v*, p. 74, l. 7 :

'Iam venerat Carthaginem quidam Manichaeorum episcopus, Faustus nomine, *magnus laqueus diaboli*.' The latter phrase is one of St. Paul's, 1 Timothy iii. 7, and 2 Timothy ii. 26. It is also used by Augustine elsewhere in the *Conf.* concerning the *Manichees*, iii, p. 41, l. 15, '*laquei diaboli*.'

p. 12, l. 18. *Contra Faustum*.

p. 12, l. 20. *Conf.* v, p. 79, l. 26.

p. 12, ll. 32-33. *a fayr-spoke man eke, but not gretly grounded in sciens*, *Conf.* v, p. 8, ll. 26-31; p. 81, l. 5; p. 81, l. 18.

p. 13, l. 2. Defeat of Faustus. *Conf.* v, p. 81, l. 29: 'Quae tamen consideranda et discutienda protuli, modeste sane ille nec ausus est subire ipsam sarcinam. Noverat enim se ista non nosse nec eum puduit confiteri.'

p. 13, l. 6. *no deynte in heȝ bokes*, *Conf.* v, p. 82, l. 11.

p. 13, l. 11. Augustine goes to Rome, *Conf.* v, p. 83, l. 5.

p. 13, l. 17. *more liberte ȝoue on-to skoleris*, *Conf.* v, p. 83, l. 14.

p. 13, l. 22. *His modir folowid him*, *Conf.* v, p. 84, l. 12.

p. 14, l. 8. *greuous seknesse*, *Conf.* v, p. 85, l. 13.

p. 14, l. 11. *bryng him forth, &c.*, *Conf.* v, p. 86, l. 9.

p. 14, l. 13. *not for to telle veyn tales*, *Conf.* v, p. 86, l. 20.

p. 14, l. 14. *sche prayed for him*, *Conf.* v, p. 86, l. 13.

p. 14, l. 17. Augustine whole again, *Conf.* v, p. 87, l. 3.

p. 14, l. 21. Goes to Milan, *Conf.* v, p. 91, l. 7.

p. 14, l. 23. *meyr of Rome*, *Conf.* v, p. 91, l. 8: 'ad praefectum urbis.'

p. 14, l. 28. Ambrose. *Conf.* v, p. 91, l. 13: 'et veni Mediolanum [Milan] ad Ambrosium episcopum, in optimis notum orbi terrae, pium cultorem tuum,' &c.

p. 14, l. 31. Augustine hears Ambrose preach, *Conf.* v, p. 91, l. 24.

p. 15, l. 9. *ȝe incarnation*. Cf. *Conf.* vi, p. 97, l. 24.

p. 15, l. 24. *ȝe feith of Crist*, *Conf.* v, p. 93, l. 18.

p. 15, l. 27. *his moder sowt him*, *Conf.* vi, p. 94, l. 2.

p. 16, l. 3. *Beth of good counfort, &c.* Capgrave's embellishment of the incident. *Conf.* vi, p. 94, l. 2: 'Iam venerat ad me mater pietate fortis, terra marique me sequens et in periculis omnibus de te secura. Nam et per marina discrimina ipsos nautas consolabatur, a quibus rudes abyssi viatores, cum perturbantur, consolari solent, pollicens eis perventionem cum salute, quia hoc ei tu per visum pollicitus eras.'

p. 16, l. 9. *sche hopped*, i. e. leapt. But Augustine says distinctly that she was not unduly excited. *Conf.* vi, p. 94, l. 17: 'Nulla ergo turbulenta exultatione trepidavit cor eius,' &c. Later on, after the *Tolle lege* passage, she does 'leap for joy'. *Conf.* viii, p. 166, l. 2: '*exultat et triumphat et benedicebat tibi*.'

p. 16, l. 18. *Sche loved Ambrose, &c.*, *Conf.* vi, p. 94, l. 30.

p. 16, l. 20. *fluctuaction*. Direct from the Latin, *Conf.* vi, p. 95, l. 2.

p. 16, l. 25. *for-bode hiȝ be ȝe kepeȝ*. In the Latin, *Conf.* vi, p. 95, l. 8, 'ab ostiario,' by the door-keeper.

p. 17, l. 4. Alipius and Nebridius, *Conf.* vi, p. 103, l. 21; p. 110, l. 1.

p. 17, l. 11. *wyues*. The idea was to form a society of about ten. Some

however, already had wives; and some, including Augustine, intended to have: hence the difficulty. *Conf.* vi, p. 115, l. 14.

p. 17, l. 17. Augustine's maid. *Conf.* vi, p. 114, l. 26.

p. 17, l. 23. Alypius arrested. The story appears somewhat mutilated in Capgrave's text. Alypius was studying under Augustine at the time, and was repeating, as he walked in the market-place, some rhetorical exercise. The thief was a youth, not the boy who recognized the axe. The friend who intervened was an architect (p. 108, l. 4).

p. 18, Chapter xiii. In this chapter Capgrave goes on with Book viii, making practically no use at all of Book vii.

p. 18, l. 30. Simpliciane, *Conf.* viii, p. 144, l. 18.

p. 19, l. 11. Victorinus, *Conf.* viii, p. 144, l. 22.

p. 19, l. 12. *a statua.* From the Latin. *Conf.* viii, p. 145, l. 7.

p. 19, l. 27. *sette to serve God,* *Conf.* viii, p. 150, l. 15.

p. 19, l. 30. Pontitianus, *Conf.* viii, p. 153, l. 13.

p. 20, l. 17. *grete Antonie,* *Conf.* viii, p. 153, l. 28. The story of Anthony's conversion, as told by Capgrave, follows.

p. 21, l. 5. Augustine's sorrow, *Conf.* viii, p. 155, l. 26.

p. 21, l. 14. 'What suffice we?' &c. *Conf.* viii, p. 157, l. 17: 'Quid patimur? Quid est hoc, quod audisti? Surgunt indocti et caelum rapiunt, et nos cum doctrinis nostris ecce ubi volutamur in carne et sanguine! An quia praecesserunt, pudet sequi et non pudet nec saltem sequi?'

p. 21, l. 21. *labour of his tunge,* *Conf.* viii, p. 157, l. 24.

p. 21, l. 32. *a figge-tre,* *Conf.* viii, p. 164, l. 16.

p. 22, l. 1. *O blessed Lord, who longe?* *Conf.* viii, p. 164, l. 20: 'et tu, domine, usquequo? Usquequo, domine, irasceris in finem? . . . Iactabam voces miserabiles: "Quamdiu, quamdiu, 'cras' et 'cras'? Quare non modo? Quare non hac hora finis turpitudinis meae?"' The italicized portion is from Psalm vi. 3 (4 in Vulgate).

p. 22, l. 5. *whil he lay pus,* *Conf.* viii, p. 164, l. 26.

p. 22, l. 8. *Tak and rede.* *Conf.* viii, p. 164, l. 29: 'Tolle lege, tolle lege!'

p. 22, l. 15. *Non in comessacionibus,* &c. *Conf.* viii, p. 165, l. 13. Capgrave's text does not exactly follow the Augustinian. The passage is from Romans xiii. 13.

p. 22, l. 20. *schalful dedis,* 'wantonness' in authorized version, 'non in impudiciis' in *Conf.*

p. 22, l. 32. Monica. *Conf.* viii, p. 166, l. 1. This ends Book viii.

p. 23, l. 3. Leaving the rhetoric school, *Conf.* viiii, p. 167, l. 15.

p. 23, l. 10. *heruest dayes.* *Conf.*, vintage vacation, viiii, p. 167, l. 21: 'ad vindemiales ferias.'

p. 23, l. 18. *a feld pei cleped Cassiate.* *Conf.* viiii, p. 169, l. 29, a country-seat called Cassiacum, or villa (*Conf.* viiii, p. 171, l. 27).

p. 23, l. 26. Plato. This expression of Capgrave is based on a statement made by Augustine concerning the 'Academics, as they are considered, doubting everything and fluctuating between all.' *Conf.* v, p. 93, l. 9: 'Itaque Academicorum more, sicut existimantur, dubitans de omnibus atque inter omnia fluctuans . . .'

- p. 24, l. 26. *Psalmis of David*. *Conf.* viiii, p. 171, l. 24.
- p. 24, l. 29. *In pace, in idipsum, &c.* *Conf.* viiii, p. 174, l. 20, from Psalm iv. 8.
- p. 25, l. 4. *seknesse . . . of þe teth.* *Conf.* viiii, p. 175, l. 6: 'dolore dentium,' &c.
- p. 25, l. 14. Letters to St. Ambrose, *Conf.* viiii, p. 175, l. 23.
- p. 25, l. 20. *Ysaie*, *Conf.* viiii, p. 175, l. 27.
- p. 25, l. 25. Goes to Milan. *Conf.* viiii, p. 175, l. 19, then ending his rhetoric teaching.
- p. 25, l. 26. Baptism, *Conf.* viiii, p. 176, l. 3.
- p. 25, l. 35. *Te Deum*. This story of the making of *Te Deum* is, of course, quite apocryphal.
- p. 26, l. 4. Adeodatus, *Conf.* viiii, p. 176, l. 7.
- p. 26, l. 11. *he had neuer no woman but hiſ.* Not so; in Book vi Augustine relates how when his concubine left him for Africa, he turned to another woman; p. 115, l. 30: 'et illa in Africam redierat vovens tibi alium se virum nescitum relicto apud me naturali ex illa filio meo. At ego infelix nec feminae imitator, dilationis impatiens, tamquam post biennium accepturus eam quam petebam, quia non amator coniugii sed libidinis servus eram, *procurari aliam*, non utique coniugem.'
- p. 26, l. 27. *De Quantitate Animae*. The book mentioned in this connexion by Augustine is *De Magistro*, *Conf.* viiii, p. 176, l. 16.
- p. 27, l. 1. Songs of St. Ambrose and Justina. *Conf.* viiii, p. 177, l. 1. The remarks concerning the hymnology of Ambrose, ll. 11-12, are apparently a specimen of Capgrave's 'pertinent' ideas. Augustine himself quotes from one of Ambrose's hymns in this same Book viiii, p. 89, l. 6: 'Deus, creator omnium,' &c. Augustine describes, in connexion with Justina, the discovery of the bodies of Gervasius and Protasius, and the consequent miracles. This Capgrave leaves unmentioned.
- p. 29, l. 10. Monica desires to go home. Augustine says, *Conf.* viiii, p. 178, l. 20, that he and Euodius and others desired to go where they might best serve God, and so started to return to Africa; and that on the way, at Ostia Tiberina (Ostia), Monica died. In Chapter xx, p. 28, our text is first made up by systematic use of the Sermons, which henceforward continues to the end of the narrative, except for Chapters xxii-xxvi.
- p. 30, l. 31. Monica, 'a very moder,' &c. *Conf.* viiii, p. 183, l. 3.
- p. 31, l. 2. *Tussie*, i. e. Tuscany.
- p. 31, l. 15. Wyclif. 'Was there ever,' writes Mr. G. M. Trevelyan on a card to me, 'a persecuted sect of whom that was *not* said?' 'Be thou as chaste as ice,' &c.: it is an old story.
- p. 31, l. 29. Ostia. *Conf.* viiii, p. 183, l. 15.
- p. 32, l. 2. The window. *Conf.* viiii, p. 183, l. 13. The garden did not belong to Monica, as Capgrave says, but to the house where Augustine and his party rested.
- p. 32, l. 11. *Son, as to my part, &c.* *Conf.* viiii, p. 185, l. 11: 'fili, quantum ad me adinet, nulla re iam delector in hac vita. Quid hic faciam

adhuc et cur hic sim, nescio, iam consumpta spe huius saeculi. Unum erat, propter quod in hac vita aliquantum inmorari cupiebam, ut te Christianum catholicum viderem, priusquam morerer. Cumulatus hoc mihi deus praestitit, ut te etiam contempta felicitate terrena servum eius videam. Quid hic facio?'

p. 32, l. 18. Fever. *Conf.* viiii, p. 185, l. 20.

p. 32, l. 33. *No-ping is fer fro God.* *Conf.* viiii, p. 186, l. 29.

p. 33, l. 1. *reise me, i.e. resurrect me.* *Conf.* resuscito.

p. 33, l. 12. *Thi seruaunt, Lord.* *Conf.* viiii, p. 190, l. 1: 'famula tua,' l. 3.

p. 33, l. 23. *Entyr not with hir in-to pi dom. Lete pi mercy flete above pi dom.* *Conf.* viiii, p. 190, l. 28: 'ne intres cum ea in iudicium. Superexultet misericordia iudicio.' From Psalm cxliii. 2, and James ii. 13.

p. 33, l. 30. *Inspire, Lord, &c.* *Conf.* viiii, p. 191, l. 29. Hero ends the debt of our text to the *Confessions*.

p. 35, l. 15. *De Magistro.* See note to 26/27.

p. 37, l. 6. *Euodio, &c.* Notice the retention of the Latin case-ending.

p. 46, l. 33. Cf. note to 4/10.

p. 52, l. 27. Donatists, called from Donatus, one of their leaders. These men rebaptized converts from the Catholic Church, hence the 'Rebaptizatores' of l. 30.

p. 53, l. 2. *wepun.* Note the plural without the plural ending, a survival of O.E. neuter *wæpen*.

p. 54, l. 9. *leuand.* The early Midland form of the present participle ending was *ende*, later *inge*. *ande* was characteristically Northern, but was fairly common in Midland.

p. 54, l. 30. *pe other tonge, i.e. Greek.*

p. 56, l. 6. St. Thomas Alqwyn, i.e. St. Thomas Aquinas.

p. 61, l. 1. This 'maystir of pe order' was Nicholas Resby, or, as Capgrave spells it, Reysby, known to be master in 1445, and receiver in that year of Henry VI's exemption of the houses of the order from aids, subsidies, and tallages, &c. See Rose Graham's *St. Gilbert of Sempringham & the Gilbertines*, 1903, p. 155.

p. 61, l. 7. See before, p. 1/15.

p. 61, l. 12. See after, p. 145.

p. 62, l. 31. Gilbert's father was Joceline, a wealthy Lincolnshire land-owner; his mother, a Saxon woman of inferior position,—*inferioris conditionis*; the 'non' prefixed to this in Cotton Cleop. BI f. 37, being an interpolation. Dugdale retains the *non*, vi, pt. II, p. vi*. (See Graham, 3.)

p. 63, l. 28. *paþ despised of pe world.* Gilbert was afflicted with some sort of deformity, which rendered him repulsive, and was despised even by the serving-men.

p. 63, l. 30. Gilbert was not a very willing pupil in his young years; and he left England for France to study letters—a fact which Capgrave omits to mention.

p. 64, l. 28. It may not be amiss to refer the reader to what Dean Stanley had to say concerning this 'Athanasian' *Quicumque Vult, Eastern Church*,

p. 247, Everyman edition: 'the ancient hymn, "Quicumque vult," . . . throughout the middle ages and by our own Reformers, was believed to be the Creed of S. Athanasius. The learned world is now fully aware that it is of French or Spanish origin. It not only contains words and phrases which to Athanasius were unknown, but it distinctly and from the first asserted the doctrine of the Double Procession of the Spirit, which never occurs in the writings of Athanasius.'

p. 65, l. 33. Of Robert Bloet, Miss Graham says, *S. Gilbert*, 7, 8:—'Like many of the bishops of that age, Robert Bloet was a royal official who had received a bishopric as a reward, and he continued to serve the King rather than the Church. He was a chaplain of William the Conqueror, and was with him when he died at Rouen. Immediately afterwards he set out for England with William Rufus, to carry the letter sent by the Conqueror to Lanfranc, bidding him crown Rufus king. Until 1092 Robert served Rufus as chancellor. In the first week of Lent in that year the king lay sick unto death at Gloucester; his bishops and nobles came to him and implored him to repent of his evil deeds. In terror of death, Rufus gave the archbishopric of Canterbury to the unwilling Anselm, Abbot of Bec, and the see of Lincoln to Robert Bloet. Robert resigned the chancellorship, but under Henry I he held the more important office of justiciar. He was famed for the splendour of his household. "When I beheld the glory of our Bishop," wrote Henry of Huntingdon, one of his archdeacons, "honourable knights, noble youths, costly horses, gold and gilded vessels, the number of dishes, the splendour of his servants, the purple raiment and the torches, I could think of nothing more happy." In the last year of his life he was twice impleaded by King Henry on the charge of an inferior justice; he was disgraced and condemned to pay a heavy fine in both instances. He retired to his palace at Lincoln overwhelmed with grief. "As I reclined by his side at dinner," said Henry of Huntingdon, "I saw him shedding tears, and asked him the reason. 'Once,' he said, 'those who stood around me wore costly raiment; now the fines of the king, whom I ever sought to please, have compelled them to put on lambs' wool.'" Robert Bloet died on January 10, 1123. "The King was riding in his deerfold at Woodstock, and the Bishop Roger of Salisbury on one side of him, and the Bishop Robert Bloet of Lincoln on the other side of him; and they were there riding and talking. Then the Bishop of Lincoln sank down, and said to the King, 'Lord King, I am dying.' And the King alighted down from his horse, and lifted him betwixt his arms, and caused him to be borne to his inn; and he was then forthwith dead; and he was conveyed to Lincoln with great worship, and buried before S. Mary's altar. And the Bishop of Chester, named Robert Pecceth, buried him."

p. 66, l. 1. *Mad a chapeleyn*. Not so, at first. A chaplain, Geoffrey, was appointed by Bloet, as Gilbert was not ordained. It was Alexander, Bloet's successor, who made Gilbert a priest, against his will, and subsequently offered him the archdeaconry. See l. 23.

p. 67, l. 6. This is what the worthy Fuller, *more suo*, has to say of Gilbert and his order:—'*Gilbertine Monks*, may be the third, a mongrel Order,

observing some *Select Rules* partly of S. Bennet, partly of S. Augustine. So named from Gilbert (son to Joceline a Knight) Lord of Sempringham in Lincoln-shire, where 1148, first they were planted. Whereupon, this Order may boast, that it alone is a native and Indegenā, (whereas Benedictines are by original Italians . . .) pure English by the extraction thereof. This Gilbert, unhandsome but not unlearned, erected this order, (contrary to Justinians constitution, who forbade double Monasteries) wherein men and women lived together, (though secluded) under one roof. He survived to see thirteen Houses of this his own Order, and in them Seventeen hundred Gilbertine Brothers and Sisters. Yet I finde no Writer of this Order, conceiving them so well busied with their Company in their Convent, they had little leisure for the *writing of Books*,' pp. 268-9, Book vi. Fuller's *Church History of Great Britain*, fol. 1655. Not very generous this.

p. 67, l. 9. Of these maidens, one was the daughter of a poor parishioner of Sempringham, in whose house Gilbert, and Geoffrey, the chaplain, dwelt. (Graham, 6.)

p. 67, l. 12. St. Andrew's Church is the last relic of Gilbert's Sempringham. The picture of the south doorway forms the frontispiece to Miss Graham's *S. Gilbert*. The maiden's dwelling was by the north wall.

p. 69, l. 32. No 'veyn tales' by the way. Unlike Harry Bailly, we presume, and his motley wayfarers.

p. 72, l. 21. This was Roger, Prior of Malton, one of Gilbert's first canons, at whose hands, as Capgrave remarks, l. 25, Gilbert received the canon's habit.

p. 73, l. 17. Gilbert suffered, however, from ague.

p. 76, l. 5. *Cadney*. This was on Christmas night, 1188. Miss Graham, quoting *Monasticon*, vol. vi, pt. II, p. xxii*, says Gilbert received extreme unction at the monastery of Newstead-on-Ancholme.

p. 76, l. 11. *sum man of gret myth*. The real danger feared was lest some other church or monastery should become the resting-place of Gilbert's remains.

p. 77, l. 21. *at laudes, at mateyns*, the phrase *at laudes* being added above. As *at mateyns* is not cancelled by Capgrave, we let it stand. See l. 26.

p. 78, l. 34. This was in the priory church of St. Mary.

p. 81, l. 20. *De Constructione Monasteriorum*, now lost.

p. 81, l. 28. Tyrrington, i. e. West Torrington.

p. 82, l. 1. See note to 67/9.

p. 83, l. 32. Alexander, successor to Bloet, and nephew to Roger, Archbishop of Salisbury.

p. 85, l. 24. *þe auctour of þis lif*, i. e. the canon of Sempringham who wrote of Gilbert's life and miracles at the command of Roger, Gilbert's successor.

p. 89, l. 13. *Cystewys*, the Cistercians, meeting in congress at Citeaux, in 1147.

p. 90, l. 5—p. 91, l. 24. The Latin text is as follows, Dugdale's *Monasticon*, vol. vi, Pt. II, pp. viii*-ix*, from MS. Cot. Cleop. BI:—

'*Quod commissum est ei a Domino Papa Regimen Ordinis sui.*

'*Data est igitur et iniuncta beato Gileberto a sancto Papa Eugenio collecti*

gregis custodia, quia non inveniebatur, nec inveniri poterat melior conservator, quam is qui fuerat conquisitor, nec fortior esse poterat boni status zelator; quam qui primus et summus fuerat ad statuendum laborator. Verumtamen vir sanctus, ad tanti pondus regiminis virgentis aetatis causabatur importunitatem, ad honorem; indignitatem, ad magisterium; imperitiam ad praelationem suam praetendit humilitatem. Timuit namque suam, quibus praeferendus erat imparitatem; timuit placide mentis suae soliditatem dissipandam; timuit delecti sui secreti et assiduae contemplationis dulcedinem debellaturam occupationem: quae omnia devotae humilitatis apologetica intellexit, ut erat vir prudens dominus apostolicus, et eo proclivius et securius pastoris ei deputavit officium, quo nullum vidit illi inesse praelationis appetitum: propositum enim eius erat semper humilibus adhaerere (vel humilia appetere) et Domini fuit voluntas, illum se semper humiliantem amplius exaltare.

‘Cognoscens autem beatus Gilebertus divinum circa se exactum iudicium, non est ausus diu supernae reniti dispositioni, quae illud ad hoc opus asciverat; sed ne caeteris, quibus pollebat, se privaret virtutibus, si pertinaciter obsisteret, amplexatus est devote obedientiam Dei, eiusque vicarii papae, ampliorem inde sperans mercedem, quia nullam ex hoc habuit delectationem; suique, solius postposuit utilitatem, ut multorum adipisceretur salutem. Contemplationis studii iamdudum eruditus, piaae actionis nunc consensit inservire operibus, ut utriusque vitae meteret fructus: Porro licite poterat earum rerum fieri dispensator, quarum pristinus fuerat possessor, quoniam pauperibus ea conferens, et ipse pauper effectus, ut minister sibi credita, non ut dominus propria gubernavit. Propter haec et huiusmodi sanctitatis signa, et multorum consona testimonia, doluisse fertur Papa Eugenius, quoniam virum antea non novisset, eo quod voluisset, ut dixit, illum sullimasse in archiepiscopum Eboracensem, cuius sedes tunc vacabat, si fama meritorum eius illi prius innotuisset. Beatis quoque Malachiae, Hybernensi archiepiscopo et Bernardo Clarevallensi abbati, in illo itinere adeo factus est familiaris, ut illis solis praesentibus, ipse quoque praesens adesset, ubi per orationem eorum fertur sanitas collata cuidam aegroto. Insignia etiam amoris, baculum scilicet tam praesulis, quam abbatis, accepit ab utroque; in quibus quaedam factae sunt virtutes; et orarium cum manipulo ei dedit abbas in monumentum sui.’

p. 91, l. 17. *Clareualle*, i. e. Clairvaux. See the Latin passage above for the origin of Capgrave's form.

p. 93, l. 24. This was in 1164. For a full account of the incident see Miss Graham's *S. Gilbert*, pp. 16-19.

p. 97, l. 32. The debate among the lay-people. The leaders were Ogger and Gerard, who spread defamation throughout the neighbourhood, and demanded less labour and better food. They then left England, and journeyed to Alexander III, whom they convinced of the justice of their case. Henry II, Hugh the papal legate, William, Bishop of Norwich, however, and other influential men, stood by Gilbert in his adversity. Ogger and Gerard were seen to be false, finally returned to Gilbert, asking forgiveness and the mitigation of the harshness of the order. Gilbert received and forgave them. See MS. Cot. Cleop. B. l. f. 896, &c., and Graham's *S. Gilbert*, p. 21.

p. 98, l. 5. *Albyne*. This was Albinus, Gilbert's chaplain.

p. 99, l. 13. Oscey Abbey. See the *English Register* of the place, edited by Dr. Andrew Clark, pt. I, E. E. T. S., 1907. I find no mention of this particular cellarer.

p. 100, l. 5. *Beuyrle*, i. e. Beverley, in Yorkshire, $7\frac{1}{2}$ miles north-west of Hull.

p. 101, l. 7. *wat* = was. The same form occurs in *Cursor Mundi*, ed. Morris, p. 1576, l. 29185 :

'Par was a woman hight mari,
Pat sum time *wat* wit me-selri,'—

again followed by a monosyllabic ending in the dental.

p. 106, l. 13. The dream of angels carrying the soul to heaven is not infrequently met with in mediaeval monkish books. Compare the story of how the Oxford student died, and of his friends watching the bier, and,

'As hi slepe, hem þoȝte bope : pat hi angles menice iseȝe
Here felawes soule pat þer lai ded : to heuene lede heȝe
Oure leuede as to teche þe weye : hire silue ȝeode bifore
And openede þe dore of heuene : pat þe soule were in ibore.'

Early English Poems and Lives of Saints, ed. Dr. Furnivall, 1862, p. 41.

p. 118, l. 20. *Hauryholm*, i. e. Haverholm, given to Gilbert in 1139 by Alexander of Lincoln.

p. 141, l. 16. The Latin text is as follows, Dugdale's *Monasticon*, vol. vi, pt. II, p. xix* :—

'*Rescriptum Cartae, in Feretio positae, hoc est.*

'In hac capsula continentur reliquiae beati Gileberti presbyteri et confessoris, primi patris et institutoris ordinis de Sempringham ; cuius vitam, licet multa praeclaram reddiderint et commendabilem : hoc tamen praecipue eum insignivit, quod spontaneam eligens paupertatem, omnia temporalia, sibi a Deo praestita, fratrum et sororum, quos sub regulari disciplina prudenter instituit et sollicite custodivit, necessitatibus deputavit : cui processu temporis tantam Deus adauxit gratiam et virtutem, quod quatuor canonicas regulares, et ix. monasteria sanctimonialium construit : in quibus eo tempore, quo migravit ad Dominum, praeter innumeros antea defunctos, circiter septingentos viros religiosos, mille et quingentas sorores iugiter Deo famulantes reliquit. Obiit autem in senectute plusquam centenaria ; anno incarnationis Domini MC. lxxxix, pridie nonas Februarii, tempore incliti regis Anglorum Henrici secundi. Exigentibus vero propriis meritis, attestantibus miraculis multis, et suadentibus revelationibus divinis canonizatus, cathalogo sanctorum est ascriptus a domino papa Innocentio tertio, per generalem curiam Romanam, apud Anagninam, coram clero et populo, anno Verbi incarnati MCC. ii, tertio idus Ianuarii, anno regni illustris regis Iohannis tertio, praesidente sedi Cantuariæ venerabili archiepiscopo Huberto ; qui de mandato memorati summi pontificis Innocentii tertii, cum collegis suis Heliensi episcopo Eustachio, et abbate de Burgo, Achario, diligentem super miraculis per eum divinitus patratiss fecerat inquisitionem, et ipsi eorum attestaciones fideliter in scripturam redactas, sub sigillis suis, clausas, ad sedem apostolicam transmiserunt ; unde

certioratus dominus papa de sanctitate eius, et signis, ipsum sanctis Domini decrevit annumerandum, anno pontificatus sui quarto. Et eodem anno per mandatum praefati papae, a praedicto archiepiscopo Huberto translatus est in hunc loculum tertio idus Octobris, assistentibus viris sibi venerabilibus Norwicensi, Herefordensi, et Landavensi episcopis; et abbatibus, aliisque ecclesiarum praelatis plurimis, cum maioribus et nobilioribus Angliae, magno ibi praesente coetu cleri et populi: ad cuius rei perpetuandam memoriam, iam dictus archiepiscopus, et coepiscopi sui, et abbates, sua signa huic scripto appenderunt, et in hoc loculo reposuerunt.'

p. 142, l. 9. *Acharius*. This is Acharius, Prior of St. Alban's, called Zacharias by Hoveden; he became abbot in 1200 and died on the 2nd of the ides of March, 1210. See *Monasticon*, I, p. 354.

p. 145, l. 1. The following is the account of this sermon in Tho. Gibbon's *Historical Collections*, Harley MS., 980; fol. 120:—

'Gilbert (the son of a Norman knight that came in with the conquerour and of the Lady of Sempringham) was the first founder of the Gilbertines of the ordere of Sempringham. He builded nine monasteries of women & fower of chanons regular in which monasteries he left at the time of his death of religious women 1500 and of men 700. He died ann. 1189 And was translated by the command of Innocent 3 Ann. 1201. Vid. Joh. Capgrau in Vit. Sti Gilberti manuscript ex Museo Rbt Kemp Milit. Gissing.

The religious which lived vnder the rules of St Augustine wer in number 12.

The first of Hermites made by St. Aug before his being bishop of Hippo.

The second of Cannons secular when he was bishop.

The Third Canons regular which were begun by him but a distinction hath been made since by others (as by St Ruffus) and so the monks of Charterhouse came out of the black order.

The 4th The Dominicans begun Ann. 1216.

The 5 Knights of St Johns of Jerusalem.

The 6 Heres of pruce, the same with St John but that they of St John haue black mantles with a cross and they of Puce white with a cross.

The 7 the Gilbertines of Sempringham order.

The 8 Premonstratenses begun in France by Norbertus ann. 1100.

The 9 the friers of the cross ther foundat incertan.

The 10 The order of St Bridget.

The 11 the canons of St Victor in Paris.

The 12 An order onely in Norff which had 4 house[s] one of them is fain into the Kings hand and he gaue it to Walsingham hite Peterston.

Joh. Capgrave in vii sermon at Cambridg Ann. 1422 et ex museo supra-dicto.'

p. 148, l. 20. Hugues and Richard de St. Victor, two of the most famous theologians of the middle ages. Richard was a Scotchman.

p. 148, l. 27. This appropriation of Peterston to Walsingham took place in 1449.

GLOSSARY

ABBREVIATIONS USED

adj., adjective.
adv., adverb.
comp., comparative.
gen., genitive.
imper., imperative.
inter., interjection.
n., noun.
np., noun plural.
pl., plural.
pp., past participle.

prep., preposition.
pres. p., present participle.
s., singular.
subj., subjunctive.
sup., superlative.
v. i., verb intransitive.
v. t., verb transitive.
 1, first person.
 2, second person.
 3, third person.

A

a, *inter.* ah! 24/30.
a, *v. t. inf.* have 8/5, 57/17, 68/5, 69/6, 84/22, 23. See *have*.
abiden, *v. i. 3 pl. pres.* abide 15/6.
abod, *abood*, *v. i. 3 s. p.* abode 8/23, 10/1, 28/2; *abod*, *abood*, *v. i. 3 pl. p.* 23/21, 27/26, 28/28; *abood*, *v. t. 3 pl. p.* awaited 32/1.
a-boue, *adj.* above 2/29.
absens, *n.* absence 29/4.
absolucioŋ, *n.* 75/25.
abstined, *v. i. 3 s. p.* abstained 70/11.
Achay, *n.* Achain, Greece 3/15.
acordith, *v. i. 3 s. pres.* accordeth 2/3; *acorded*, *v. i. 3 pl. cond.* accorded, agreed 17/14.
acrisia, *n.* 109/10.
Aduent, *n.* Advent 70/14.
aferd, *a-ferd*, *adj.* afraid 16/2, 32/34.
afore, *adv.* before 13/2.
aftr, *adj.* hinder, back 125/24.
aftr, *prep.* after 1/8.
a-gayn, *a-geyn*, *adv.* again 6/33, 19/16.
ageyn, *prep.* against 12/17.
a-knowe, *pp.* made known 47/5, 57/16. See also *I-knowe*.
akyng, *n.* aching 98/21.
al, *n.* all 19/23.
Alani, *np.* Alans 58/18 (Latin *Alani*).
a-legge, *v. t. 1 s. pres.* allege 63/4; *alleggid*, *pp.* 37/5.

alienat, *pp.* alienated 181/18.
Alisaundr, *n.* Alexandria 64/30.
allegaunce, *n.* 43/15.
alleuyauns, *n.* alleviance 121/30.
ambassiat, *n.* embassy 110/22.
ambicius, *adj.* ambitious 57/30.
amitted, *pp.* admitted 90/19.
a-mongis, *prep.* amongst 1/27.
a-mys, *adv.* amiss 10/26.
amyse, *n.* amice 46/30.
an, *conj.* and 19/4.
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 feuerys, ffevyrues, *np.* fevers 59/17, 79/19.
 feyne, *v. t. inf.* pretend 94/12; feyned, *v. t. 3 s. p.* 13/24.
 feynt, *adj.* faint 94/19.
 frere, *n.* frere, 62/3.
 figge-tre, *n.* fig-tree 21/32.
 flit, *v. t. 3 s. p.* filled 14/4, 97/22; flit, *pp.* filled 100/10.
 fistula, *n.* 100/13.
 flayn, *pp.* flayed 118/29.
 fle, *v. t. inf.* flee 70/33; fle, *v. t. 3 pl. pres.* 38/27.
 fleschly, *adj.* carnal 24/7.
 flete, *v. i. inf.* fleet, pass 33/24.
 flou, *n.* flower 129/10; flouris, *np.* 62/24.
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 folowand, *adj.* following 121/30, 122/30, &c.
 folowyn, *v. i. 3 pl. pres.* follow 138/3.
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 forboden, forbodyn, *pp.* forbidden 47/24, 94/10.
 fore, *conj.* for 4/28.
 for-gete, forgetyn, *pp.* 32/7, 27.
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 forhed, *n.* forehead 21/21.
 form-faderes, *np.* forefathers 92/16.

fornays, *n.* furnace 95/18.
 forsaid, *adj.* 24/6.
 forsok, *v. t.* 3 *s. p.* forsook 27/4; forsok, *v. t.* 3 *pl. p.* 45/27; forsakyn, *pp.* 28/33.
 foundour, *n.* founder 29/4.
 fourt, *adj.* fourth 77/23.
 fre, *adj.* free 5/25, 23/4.
 fre-hertet, *adj.* free-hearted 36/34.
 fremanly, *adj.* free, composed of freemen, 63/20.
 frenesie, *n.* frenzy 131/2.
 fretyng, *n.* fretting 133/8.
 freyte, *n.* freight 104/4.
 fro, *prep.* from 21/8.
 frustrate, *v. t. inf.* frustrate 61/18.
 frutes, *np.* fruits 2/16.
 fulfilld, *pp.* replete 27/5; fulfillt, *pp.* fulfilled 16/12.
 furris, *np.* furs 38/28.
 fynde, *v. t. inf.* find 30/10.
 fyred, *pp.* fired 1/29.
 fytyng, *v. t. inf.* fight 51/4.

G

gadered, *v. t.* 3 *s. p.* gathered 21/29;
 gadered, *pp.* gathered 14/19, 21/10.
 gaderer, *n.* gatherer 90/8.
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 Galile, *n.* Galilee 3/14.
 gardeyn, *n.* garden 21/24.
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 gat, *v. t.* 3 *s. p.* got 11/29, 41/8;
 goten, *pp.* got 41/3.
 gayler, *n.* jailor 84/28.
 geaunt, *n.* giant 53/17.
 gelosie, *n.* jealousy 42/27.
 gemetrie, *n.* geometry 11/32.
 gendres, *np.* genders, kinds 29/22.
 gentill, *adj.* gentle 1/15.
 gessid, *pp.* guessed 57/4.
 gest, *n.* guest 66/29; gestis, *np.* 44/29.
 gilty, *adj.* guilty 33/19.
 girdil, *n.* girdle 28/21; girdilis, *np.* 38/29.
 girdyn, *v. t.* 3 *pl. pres.* gird 146/28;
 girt, *pp.* 28/20.
 glade, *v. t. inf.* make glad, gladden 70/3.
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 gnach, *v. t. inf.* gnash 132/28; gnaching, *pres. p.* gnashing 131/4.
 go, goo, *v. i. inf.* 13/13, 13/25; go, *v. i.* 2 *s. imper.* 11/19; go, *v. i.* 1 *pl. imper.* 19/21; go, i-goo, *pp.* gone 16/7, 21/12, 77/20.

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 god, godis, *np.* goods 34/20, 37/23.
 goost, *n.* ghost 12/28.
 goostly, *adj.* spiritual 24/7.
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 govte, *n.* gout 128/25.
 gramer, *n.* grammar 2/2, 30/9.
 greces, *np.* steps 97/14.
 gret, grete, *adj.* great 1/1, 2/32, 4/30; gretter, *adj. comp.* 8/18.
 gretly, *adv.* greatly, 6/31, 12/33.
 greuans, *n.* grievance, injury 8/14.
 greue, *v. t.* 3 *pl. pres.* grieve, hurt 7/16; greued, *v. t.* 3 *s. p.* grieved, pained 7/1.
 greuous, *adj.* grievous 14/8, 25/4.
 griffid, *pp.* grafted 68/30.
 groped, *v. t.* 3 *s. p.* touched, took hold 126/10.
 grounded, *pp.* founded 117/9;
 grounded, *pp.* learned, versed 12/33.
 groundes, *np.* foundation 56/7.
 growen, *pp.* grown 68/22.
 grucch, *v. i. inf.* grudge, murmur 50/10; grucch, *v. t.* 2 *s. imper.* 20/31; grucch, *v. i.* 2 *pl. pres.* 28/28; grucch, *v. i.* 2 *pl. imper.* 49/19; grucchid, *v. i.* 3 *pl. p.* 40/31; grucching, *pres. p.* murmuring, rebelling 15/8.
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 gruf, *adv.* prone, face downwards 124/12.
 guttys, *np.* guts, intestines 128/26.

H

ha, a, *v. t. inf.* have 8/5, 57/17, 68/5, 69/6, 84/22, &c.; haue, *v. t.* 2 *pl. pres.* 18/18; hatz, *v. t.* 3 *s. pres.* hath 4/3, 19/28, 113/7; ha, had, *v. t.* 3 *s. p.* 19/2, 145/8.
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 hambyr, *n.* hammer 52/10.
 hand, *n.* handwriting 4/3.
 hard-hertid, *adj.* hard-hearted 54/20.

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hattest, *adj. sup.* hottest 2/16.
hatyd, *v. t. 3 s. p.* hated 47/19.
hayir, *her*, *n.* hair 48/27, 70/31;
herys, *np.* hairs 47/7.
he, *it*, *pron.* it 19/33, 56/33; **his**,
hise, *poss. pron.* his, its 5/19, 28/3,
 36/15.
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hed, *n.* heed, 18/6, 55/16.
heith, *n.* height 81/3, 56/32.
hele, *n.* health 127/27.
Helise, *n.* Elisha 102/9.
Hely, *n.* Elijah 38/30.
hem, *pron.* them 1/10, &c.
hemmys, *np.* hems, borders 107/25.
hepes, *n. p.* heaps 21/29.
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heŕ, **here**, *v. t. inf.* hear 14/14, 15;
heŕ, **here**, *v. t. 2 s. imper.* 33/19, 21;
herd, *v. t. 3 pl. p.* 4/14; **herand**,
pres. p. 76/28.
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her, **heŕ**, **here**, *pron.* their 1/6, 4/11,
 6/2, 9/3, 12/21, 108/12, &c.
herborowid, *pp.* harboured 34/9.
heremite, **heremyte**, *n.* hermit
 20/25; **hermytes**, *np.* 28/16.
hereres, *np.* hearers 140/11.
heres, *np.* knights 147/16.
hert, *n.* heart 1/29.
hertly, *adv.* heartily 10/6, 45/15.
heruest, *n.* harvest 23/10.
herying, *n.* hearing 47/10.
Heseleschop, *n.* Hessleskew Grange
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hethen, *adj.* 24/3.
heuene, *n.* heaven 1/5.
heuy, *adj.* heavy 10/14, 29/4.
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heyly, *adv.* highly 15/20, 43/14.
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hie, *adj.* high 27/7; **hyer**, *adj. comp.*
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him-selue, **hym-selue**, **his-selve**,
pron. himself 4/1, 54/18, 57/29.
hin, *in*, *n.* inn 13/26, 102/13.
hing, **hyng**, *v. i. 3 s. p.* hung 71/11,
 120/8.
hipped, *v. t. 3 s. p.* hopped 118/18.
hir, **hiŕ**, **hire**, *pron.* her 1/16, 4/21,
 13/28.
his, **hise**, *poss. pron.* his 5/19, 28/3,
 36/15. *See* he.
hith, *v. i. 3 s. p.* hight, was called
 4/20, 5/7, 31/9.

hoggis, *np.* hogs 9/11.
hol, **hool**, **hole**, *adj.* whole 34/11,
 14, 99/27.
hold, **holden**, *see* hald.
holed, *pp.* healed 75/4.
holpe, *pp.* helped 37/33.
holsom, *adj.* wholesome 80/9, 118/2.
hom, *n.* home 11/9, 20/3.
homward, *adv.* homeward 20/36.
hony, *n.* honey 24/22.
hoot, **hote**, *adj.* hot 2/24, 47/16.
hopped, *v. i. 3 s. p.* leapt, hopped
 16/9. *See also* hipped.
horribil, *adj.* horrible 21/6.
hors bere, *n.* horse-bier 131/20.
horsed, *pp.* set on horse 126/22.
hose, *n.* hose 118/30; **hosen**, **hosyn**,
np. hose 45/17, 74/29.
hositt, *n.* housel 76/6.
Hostie, *n.* Ostia 31/31.
hothous, *n.* 4/27.
housyng, *n.* housing 17/29.
humores, *np.* humours 134/23.
huscher, *n.* usher 30/8.
hydyn, *v. t. inf.* hide 140/30.

I

I, *pron.* 89/14.
Iaphet, *n.* Japhet 3/8.
idus, *n.* ides 142/5.
iff, *conj.* if 6/8.
Ihesu, *n.* Jesus 1/5.
impetuosnesse, *n.* 103/21.
implicat, *pp.* implicated 50/7.
importably, *adv.* insupportably 66/10.
impredd, *v. t. 3 s. p.* imprinted
 11/21.
in, **hin**, *n.* inn 13/26, 102/13.
inclinacion, *n.* inclination (of the
 sun) 20/35; **inclynacion**, *n.* 3/28.
inexpert, *adj.* 85/15.
infancia, *n.* infancy 7/3.
infect, *pp.* infected 27/17.
inflawmed, *v. t. 3 s. p.* inflamed
 54/19.
I-now, *adv.* enough 35/13.
inqwired, *v. t. 3 s. p.* inquired 19/14.
inqwyt, *v. t. inf.* disturb 126/5.
insolens, *np.* insolent deeds 9/6.
instauns, *n.* instance 1/16.
interfered, *pp.* interposed 96/11.
interogaciones, *np.* 26/28.
interrupt, *pp.* interrupted 57/26.
intituled, *pp.* entitled 12/10.
intollerably, *adv.* intollerably
 14/4.
inuecciones, *np.* invectives, inveigh-
 ings 13/3.

inuent, *adj.* literary, artistically composed (?) 14/25.
 inuisibil, *adj.* invisible 35/6.
 iocunde, *adj.* jocund 12/32.
 iocundnesse, *n.* jocundity 46/16.
 Ion, *n.* St. John Baptist 38/30.
 iornay, *n.* journey 16/5, 98/5.
 ioye, *n.* joy 23/7.
 ioyenned, *v. t.* 3 *pl. p.* joined 108/18.
 ir, ire, *n.* ire, anger 5/24, 30.
 irous, *adj.* subject to ire 6/7.
 issewe, *n.* issue 63/8.
 it, *pron.* it, 65/16. *See also* he.
 itaile, *n.* Italy 8/21.
 iteration, *n.* 19/19.
 Iubiter, *n.* Jupiter 56/12.
 Iude, *n.* Judea 3/14.
 iuge, *n.* judge 66/4.
 iunctur, *n.* juncture 87/18.
 iurates, *np.* sworn men 111/7.

K

kalende, *n.* calend 60/12.
 kandel, *n.* candle 123/28.
 kechyn, kychn, *n.* kitchen 47/30, 123/12.
 kende, *n.* kind 82/8.
 kindly, *adv.* kindly, naturally 97/11.
 keband, *pres. p.* keeping 30/22.
 keper, *n.* keeper 16/26.
 kerchy, *n.* kerchief 91/22.
 kirk, *see* Chereh.
 kit, *v. t. inf.* cut 123/20.
 knokkyng, *pres. p.* knocking 52/11.
 knowest, knowist, *v. t.* 2 *s. pres.* 18/19, 33/13; *knowe*, *v. t.* 2 *s. imper.* 19/15; *knew*, *v. t.* 3 *s. p.* 18/8; *knew*, *v. t.* 3 *pl. p.* 68/28; *know*, *knowyn*, *pp.* 14/29, 87/26; *a-knowe*, *I-knowe*, *pp.* made known 47/5, 50/23. *See a-knowe*
 knowlech, *n.* knowledge 3/31, 52/3;
 knowlech, *n.* knowledge, acquaintance 6/1.
 knyt, *pp.* knit 81/15.
 knyte, *n.* knight 62/33; *knytys*, *n. gen.* 121/13; *knytys*, *np.* 38/29.
 kyndeled, *v. t.* 3 *pl. p.* kindled 24/19.
 kynred, kynrod, *n.* kindred 4/8, 36/9, 68/25.
 kyrnel, *n.* kernel 85/11.

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 laboureres, *np.* laborers 4/10.

lak, *v. t.* 3 *pl. pres.* lack 7/12; *lak-*
kyn, *v. t.* 2 *pl. pres.* 46/22; *lakkid*, *pp.* 69/16.
 lamentable, *adj.* 22/1.
 Lammesse, *n.* Lammass 121/17.
 languor, *n.* 67/31.
 laschid, *pp.* lashed 8/4.
 Latyn, *n.* Latin 1/17.
 laudes, *n.* lauds, the prayers following matins 71/23.
 laumpe, *n.* lamp 82/24.
 lay, *see* ly.
 leccherie, leccherye, *n.* lechery 7/25, 95/3.
 lech, leche, *n.* leech, doctor 34/11, 60/10.
 lede, *v. t. inf.* lead 29/15; *led*, *v. t.* 1 *s. p.* 30/2; *ledde*, *pp.* led 2/35.
 lederes, *np.* leaders 50/23.
 ledir, *n.* leather 38/22.
 leed, *n.* lead 17/32.
 lefte, *v. t. inf.* lift 48/33; *lyft*, *v. t.* 3 *pl. p.* 32/6; *lift*, *lyfte*, *pp.* 108/28, 116/8.
 lefully, *adv.* lawfully 67/21.
 legge, *n.* leg 126/20.
 lendes, *np.* loins 38/31, 120/2.
 lened, *v. i.* 3 *s. p.* leant 122/20;
 lenyng, *pres. p.* leaning 32/2.
 lenger, *adj. comp.* longer 51/16.
 Lenton, *n.* Lent 70/13.
 leones, *n. gen.* lion's 85/23.
 leprosite, *n.* leprosy 183/27.
 lerned, *pp.* taught 29/4.
 lernyng, *n.* learning 4/14.
 lese, *v. t. inf.* lose 51/10.
 lesingis, *np.* lies 33/16.
 lest, *v. i. inf.* last 93/9.
 lestith, *v. i.* 3 *s. pres.* 7/22; *lestid*, *v. i.* 3 *s. p.* lasted 42/6.
 lest, *adj.* least 61/3.
 lette, *v. t. inf.* prevent, obstruct 88/15; *lete*, *v. t.* 3 *s. p.* let, allowed 101/22; *lettid*, *lettyd*, *pp.* hindered 13/15, 45/15.
 lettered, letteryd, *pp.* lettered, learned 5/9, 40/26, 67/15.
 letteris, *np.* letters 3/27.
 letting, *n.* stop, cessation 11/10.
 lettirur, *n.* learning 1/9.
 letuse, *n.* lettuce 47/12.
 leue, lyue, *v. i. inf.* live 4/12, 20/33;
 leued, lyued, *v. i.* 3 *s. p.* lived 26/29, 98/2; *leued*, *v. i.* 3 *pl. p.* lived 6/17, 34/20; *leuand*, *liuand*, *lyuand*, *lyuyng*, *pres. p.* living 19/27, 28, 54/9, 130/11, 137/10.

leue, *n.* leave 45/31.
 leue, *v. t. inf.* leave 23/8.
 leuer, *adv.* liefer 73/4.
 lewid, *adj.* lewd, unlearned 40/7.
 ley, *v. t. 2 pl. imper.* lay! 32/23.
 leyseŕ, *n.* leisure 12/1, 21/31.
 lich, *adv.* like 2/12, 28/20.
 licorous, *adj.* voluptuous, gluttonous 47/30.
 lif, lyue, *n.* life 1/17, 20/32, 62/33;
 lyues, *np.* 71/24.
 lift, *see* leftē.
 likly, *adv.* likely 13/24.
 likne, *v. t. inf.* liken 145/heading;
 likned, *pp.* likened 2/10.
 liknesse, *n.* likeness 19/12.
 likour, *n.* liquor 125/11.
 lippis, *np.* lips 33/15.
 list, *v. i. 2 s. pres.* listest 28/30; list,
v. t. 3 s. p. listed 66/5.
 lith, *adj.* light, easy 27/28.
 lith, *n.* light 9/25.
 lithnesse, *n.* lightness 119/19.
 litigious, *adj.* 17/25.
 litil, *adv.* little 8/23.
 litil, *n.* little (time) 32/29.
 litly, *adv.* lightly 47/14.
 liuand. *See* leue.
 loggid, *pp.* lodged 89/19.
 loke, *v. t. inf.* look 7/15, 17/34,
 47/30; loke, *v. i. 2 pl. imper.*
 38/25; lokid, *v. i. 3 s. p.* looked
 32/21.
 lond, *n.* land 16/5, 41/6.
 londyd, *pp.* landed 104/10.
 longith, *v. i. 3 s. pres.* belongeth 1/4;
 longid, *v. i. 3 pl. p.* belonged 34/19;
 longing, *pres. p.* belonging 6/32,
 20/8.
 lordchip, lordschip, *n.* lordship 2/7,
 33/16.
 lordis, *n. gen.* lord's 4/15.
 losed, *pp.* loosed 33/2.
 loth, *adj.* 18/28.
 loue, *n.* love 1/28.
 low, *v. t. 3 s. p.* laughed 8/28.
 lowed, *v. t. 3 s. p.* humbled 68/17.
 loy, *see* ly.
 ly, *v. i. inf.* lie down 32/29, 71/7;
 liggist, *v. i. 2 s. pres.* 119/9; lith,
v. i. 3 s. pres. 141/11; lay, loy, *v. i.*
3 s. p. 20/6, 51/15, 98/10.
 Lyban, *n.* Lebanon 50/22.
 lyft, *see* leftē.
 lylyis, *np.* lilies 55/18.
 lynand, *n.* linen 70/31, 123/32.
 lyue, lyuand, *see* leue, lif.
 lyuysch, *adj.* living 98/22.

M

magŕ, *prep.* maugre, malgré, in spite
 of, 15/7.
 makit³, *v. t. 3 s. pres.* maketh 7/13;
 mad, *pp.* 1/27, 20/37.
 mal, *adj.* male 26/13.
 malandrynes, *np.* highwaymen 109/8.
 malencolie, *n.* melancholy 5/25.
 Mandauris, *n.* Madaura 8/8.
 maneŕ, *n.* manner 6/8.
 manhod, *n.* manhood 72/26.
 Manicheis, Maniches, *np.* Mani-
 chaeans 9/27, 31/11.
 mannes, *n. gen.* man's 5/4; mennys,
np. gen. men's 66/19.
 marchaunt, *n.* merchant 30/11.
 marteres, *np.* martyrs 16/24.
 masse, *n.* mass 117/14; messis,
missis, np. 59/1.
 matrimonial, *adj.* 6/9.
 maydenes, *np.* maidens 6/26.
 maydenhed, *n.* maidenhood 21/4.
 maystires, *np.* masters, great authors
 11/25.
 mech, *adj.* much 18/31.
 mede, *n.* reward 71/1.
 medeled, *pp.* mingled, mixed 47/10,
 63/10.
 mediacion, *n.* 61/18.
 medycyne, *n.* 33/21.
 meked, *v. t. 3 s. p.* humbled 96/18.
 meknesse, *n.* meekness 19/8.
 mel, *n.* meal 47/20.
 membres, *np.* members (of the body)
 21/22.
 mene, *adj.* mean, poor 46/33.
 mene, *n.* mean, compromise 39/29;
 menes, *np.* means 10/7.
 meny, *n.* company 30/28.
 merciable, *adj.* capable of mercy
 18/28.
 merie, mery, myri, *adj.* merry 16/9,
 13, 70/2.
 merk, *n.* mark 6/5; merkys, *np.*
 marks 6/1.
 merour, *n.* mirror 39/3.
 meruayle, merueille, *n.* marvel 6/10,
 68/28.
 merueling, *pres. p.* marvelling 21/26;
 meruelyng, *pres. p.* marvelling,
 causing to marvel 12/4.
 messengeris, *np.* messengers 51/34.
 messis, *see* masse.
 mesurable, *adj.* measurable, mode-
 rate 46/21.
 mette, *n.* measure 136/11.

meued, *v. t.* 3 *s.* *p.* moved, induced 1/15; meued, mevid, *pp.* moved 34/13, 44/13, 72/30.
 mevyngis, *np.* movements 66/7.
 meynteyn, *v. t. inf.* maintain 140/15.
 meyr, *n.* mayor 14/23.
 misellis, *np.* lepers 67/31.
 moder, modir, modyr, *n.* mother 4/20, 5/3, 62/32; moderis, *n. gen.* 63/11.
 molten, *pp.* molten, melted 48/3.
 monasteriis, *np.* monasteries 64/20.
 mony, *n.* money, coin 82/6.
 moo, *adj.* more 24/11.
 moost, *adv.* most 1/15.
 moȝ, *adv.* more 1/11, 26/10.
 morer, *n.* increaser, one who increases 1/6, 2/32.
 moring, *n.* increasing 139/8.
 mornying, *n.* mourning 79/8.
 morow, *adj.* morrow 77/22.
 morownyng, *n.* morning 71/21.
 motiues, motyues, *np.* motives 12/25, 13/6.
 mountes, *np.* mountains 112/14.
 munkys, *np.* monks 29/22.
 myddis, *n.* midst 37/26.
 mydwey, *n.* midway 70/31.
 myschef, *n.* trouble, harm 48/6.
 myth, *v. t.* 3 *s. p.* might 4/16; myte, myth, *v. i.* 3 *pl. p.* 21/27, 67/13.
 myte, *n.* might 116/19.

N

Nabugodonosor, *n.* Nebuchadnezzar 112/18.
 namely, namelych, *adv.* specially 6/20, 36/34, 61/19.
 narratyf, *n.* narrative, a form of writing 31/20.
 nase, *n.* nose 105/29.
 nawt, nowt, *adv.* not, naught 7/17, 9/11, 21/20.
 ne, *conj.* nor 3/25.
 necligense, *n.* negligence 66/18.
 necys, *np.* nieces 50/13.
 nedis, *adv.* needs 118/15.
 neophites, *np.* 85/20.
 neȝ, *adv.* nearly 2/7.
 neuer-pe-lasse, neuyr-pelasse, *conj.* nevertheless 3/25, 39/12.
 neuly, *adv.* newly 20/12.
 neuyr, *adv.* never 5/28.
 nite, nyth, *n.* night 10/8, 27/25, 77/19.
 nobil, *adj.* noble 42/20.

Noe, *n.* Noah, 3/5.
 non, *pron.* none 6/5.
 nonas, *np.* nones 141/33.
 norche, *v. t. inf.* nourish 102/17; norchid, *pp.* 4/21.
 norcher, *n.* nourisher 46/6.
 norching, *n.* nourishing 6/32.
 notwithstanding, *conj.* notwithstanding, 6/6.
 notyfyed, *pp.* 61/5.
 noueltes, *np.* novelties, 11/14; noueltes, *np.* news, new things 122/15.
 nowle, *n.* navel 106/16.
 nowt, *see* nawt.
 noyhous, *adj.* hurtful 100/33.
 Numedie, Numedye, *n.* Numidia 3/20.
 Nussie, *n.* ?Russie or Tussie, for Russia or Tuscany 3/15.
 ny, *adv.* nearly 20/36, 52/29; ny, *adv.* nigh 10/1; ny, *adv.* nigh 18/1.
 nyher, *adv. comp.* nigher 38/19, 44/12.

O

o, *adj.* one 6/12, 20/23.
 o, *prep.* on 55/20.
 obeyen, *v. t.* 3 *pl. pres.* 103/13.
 obliuous, *adj.* oblivious 147/15.
 off, *prep.* of 4/8, 19/30.
 offense, *n.* 33/15.
 oft-tyme, often-tyme, *adv.* 19/13, 14.
 omelies, *np.* homilies 57/3.
 on, *pron.* one 1/27, 19/10.
 on = of them? 7/7.
 on-certeyn, *adj.* uncertain 23/25.
 onclennesse, *n.* uncleanliness 7/25.
 on-corupte, *adj.* uncorrupted 75/2.
 on-defensed, *adj.* undefended 94/16.
 ondirstood, *v. t.* 3 *s. p.* understood 11/30.
 ongilty, *adj.* unguilty, innocent 18/13.
 onknowe, on-knowyn, *adj.* unknown 20/19, 68/21.
 onlerned, *adj.* unlearned 21/15, 68/1.
 on-mouled, *adj.* unmoulded 75/2.
 onresonable, *adj.* unreasonable 5/31.
 onstabilnesse, *n.* unstableness 23/23.
 onthrifty, *adj.* unthrifty 65/22.
 on-to, *prep.* unto 13/17.
 on-wetyng, *adj.* unknowing 52/23.
 on-wise, *adj.* unwise 1/3.
 ony, *adj.* any 1/21.
 onyment, *n.* ointment 93/18.
 onys, *adv.* once 60/30.
 ope, *adj.* open 84/20.
 opinyones, *np.* opinions 23/6.

opposicion, *n.* opposition 61/12.
 or, *adv.* ere 16/14, 141/5.
 or, *v. i. 3 pl. pres.* ought 7/7.
 orarium, *n.* border (Latin. *See note,*
p. 157) 91/24.
 oratorie, *n.* oratory 13/29.
 ordeyn, *v. t. inf.* ordain 27/28.
 ordres, *np.* orders (religious) 34/23.
 oth, *n.* oath 51/9; othis, *np.* 51/8.
 opir, *adj.* other 1/11, 20/23.
 ouer-say, *v. t. 3 s. p.* revised 58/12.
 our, *poss. pron.* ours 18/20.
 our, *n.* hour 64/22.
 ouyr-lokid, *v. t. 3 s. p.* revised 57/10.
 ouyr-nyth, *adv.* overnight 97/5.
 ouyrsailed, *v. t. 3 pl. p.* oversailed,
 passed at sea 135/18.
 ouyrspreed, *pp.* overspread 132/9.
 owt, *n.* aught 18/19.
 owt, *adv.* out 17/30, 40/7.
 Oxenford, *n.* Oxford 99/12.
 oyle, *n.* oil 82/25.

P

paciens, *n.* patience 6/17.
 paganite, *n.* paganism 145/6.
 palesye, *n.* palsy 73/17.
 paleys, *n.* palace 19/34.
 papate, *n.* papacy 142/14.
 parceyue, *v. t. inf.* perceive 127/6.
 parchemyn, *n.* parchment 60/5.
 parfit, parfite, parfith, *adj.* perfect
 29/24, 45/25, 66/14.
 parfithly, *adv.* perfectly 16/8.
 parfithnesse, *n.* perfection 29/18.
 parischones, *np.* parishioners 65/28.
 partie, partye, *n.* part 3/8, 31/4;
 parties, *np.* 2/31.
 partye, *adv.* partly 95/27.
 pase-tyme, *n.* Easter 25/30.
 passe, *np.* paces 126/8.
 passyng, *adj.* 25/22.
 patrimonie, *n.* 37/32.
 payment, *n.* pavement 120/23.
 paynem, *adj.* pagan 4/30.
 pencifnesse, *n.* pensiveness 147/24.
 Pers, *n.* Persia, 3/13.
 perseuering, *pres. p.* persevering
 21/2.
 perseyue, *v. t. inf.* perceive 39/3.
 pertinent, *adj.* 62/29.
 pes, *n.* peace 6/15, 24/30.
 pesibly, *adv.* 37/12.
 petites, *np.* little children 64/14.
 petous, *adj.* piteous 129/21.
 petycioñ, *np.* petitions 61/17.

peyre, *n.* pair 25/9.
 peysed, *v. t. 3 s. p.* poised 53/29.
 philisophr, *n.* philosopher 19/11.
 pinsones, *np.* sort of thin shoes
 99/25.
 pipes, *np.* pipes, the trachea and gul-
 let, 127/13.
 pite, *n.* pity 125/3.
 pitte, *n.* pit 62/4.
 plat, *adv.* flat 101/17.
 playes, *np.* games 64/17.
 pleasauns, *n.* pleasure, 1/24.
 plener, *adj.* plenary 75/25.
 plente, *n.* plenty 37/31.
 plenteously, *adv.* plenteously 21/30.
 plete, pleten, *v. i. inf.* plead 17/25,
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 play, playe, *v. i. inf.* play 20/5,
 31/15; played, *v. i. 3 pl. p.*
 31/15.
 plite, plith, *n.* plight 16/22, 122/25.
 plowmen, *np.* 86/31.
 podagra, *n.* podagra, gout 99/16.
 Poncian, *n.* Pontitianus 19/30.
 pored, *v. t. 3 s. p.* poured 69/2.
 postcomun, *n.* post-communion 112/6.
 postulacion, *n.* postulation, sollicita-
 tion 138/14.
 pouert, pouerte, *n.* poverty 30/2,
 68/9, 77/8.
 poynaunt, *adj.* poignant 93/22.
 practik, *n.* practice 42/3.
 praisen, *v. t. 2 pl. imper.* praise
 77/22.
 preamble, *n.* 62/24.
 prechid, *v. i. 3 s. p.* preached 27/24.
 prees, pres, *n.* press, crowd 32/3,
 43/32.
 preest, *n.* priest 5/4; prestis, *np.*
 34/24.
 preisable, *adj.* to be praised, praise-
 worthy 136/18.
 prerogatif, *n.* prerogative 68/28.
 presens, *n.* presence 27/7.
 pressur, *n.* 128/1.
 presthod, *n.* priesthood 65/11.
 presumeioñ, *n.* 80/32.
 preuylegis, *np.* privileges 38/7.
 prey, *v. i. inf.* pray 23/17.
 prikkid, *pp.* pricked 118/22.
 priuyth, *v. t. 3 s. pres.* depriveth
 99/18.
 proferen, *v. t. 3 pl. pres.* proffer
 7/16; profered, *v. t. 3 s. p.* 30/16.
 profete, *n.* prophet 74/21.
 profiten, *v. i. inf.* 88/22.
 profitth, *n.* profit 66/19.
 progenie, *n.* 78/26.

progenitouris, *np.* progenitors 4/8.
 propicius, *adj.* propitious 75/11.
 properly, *adv.* 54/33.
 proporcioned, *v. i.* 3 *s. p.* 10/24.
 prouentis, *np.* revenues 66/31.
 proues, *np.* proofs 95/20.
 prouost, *n.* 113/5; prouostis, *np.* 76/19.
 prounces, *np.* provinces 3/14.
 prys, *n.* price 33/27.
 pryse, *n.* price, value 40/31.
 pryuy, *adj.* privy 15/13.
 pryuyly, *adv.* privily 31/7.
 psalmys, *np. gen.* 72/11.
 puericia, *n.* boyhood 7/21, 22.
 puple, *n.* people 2/18.
 pupylsch, *v. t. inf.* publish 107/23.
 puplicacion, *n.* publication 107/26.
 purpos, *n.* purpose 20/37.
 purpos, *v. t. inf.* propose 11/8; purpose, *v. i.* 1 *s. pres.* purpose 20/29.
 pursewed, *v. t.* 3 *s. p.* 52/8.
 purveyid, *v. t.* 3 *s. p.* purveyed 36/18.
 purueyed, *v. t.* 3 *pl. p.* 114/17.
 puryaunce, *n.* purveyance 86/27.
 putte, *v. t. inf.* put 2/31.
 pynded, *v. t.* 3 *s. p.* pined, wasted 97/21.

Q

qwaked, *v. i.* 3 *s. p.* quaked 73/16.
 qwech, *pron.* which 12/17.
 qweer, *n.* choir 106/14.
 I-qwenchid, *pp.* quenched 9/25.
 quod, *v. t.* 3 *s. p.* quoth, said 10/27.

R

ragyn, *n.* raging 64/2.
 rankour, *n.* rancour 120/3.
 rankyd, *pp.* became rank 126/21.
 ransake, *v. t. inf.* ransack 66/2.
 rase, *v. t. inf.* raze 47/26.
 rausychid, *pp.* ravished 32/8.
 rawt, *see* rowt.
 Rebaptizatores, *np.* Rebaptizers 52/30.
 receyue, *v. t. inf.* receive 11/9; receyued, *v. t.* 1 *s. p.* received 1/14;
 receuyed, *v. t.* 2 *pl. p.* 2/24.
 receynour, *n.* receiver 9/1.
 receytis, *np.* receipts 50/1.
 recors, *n.* recourse 28/15.
 recure, *v. t.* 3 *pl. p.* recover 103/5.
 recuryn, *n.* recovery 98/10.
 red, *v. t. inf.* read 61/21; rede, *v. t.* 1 *s. pres.* 89/14; rede, *v. t.* 2 *pl. pres.* 3/26; redith, *v. t.* 3 *s. pres.* 54/20; red, *v. t.* 3 *s. p.* 11/29,

24/26; red, redde, *pp.* read 2/11, 11/27, 61/14.
 redact, *v. t.* 3 *pl. p.* arranged in writing 79/29.
 rederes, *np.* readers 33/30.
 redyer, *adj.* reader 11/8.
 redyly, *adv.* readily 29/33.
 redyng, *n.* reading 11/11, 20/27.
 refelle, *v. t.* 3 *s. p.* refel, refute 41/26.
 refresch, *v. t. inf.* 20/5; refreschid, *pp.* 31/5.
 reherse, *v. t. inf.* 33/24.
 reise, *v. t. inf.* 33/1.
 reles, *n.* release 122/22.
 remissiones, *n.* remissions 66/4.
 renne, *v. i. inf.* run 18/14, 36/17;
 rennyth, *v. i.* 3 *s. pres.* 31/32; ran, *v. i.* 3 *s. p.* 41/5; runne, *v. i.* 3 *pl. p.* 53/1; rennyng, *pres. p.* 85/2.
 renneres, *np.* runners 38/27.
 renounsud, *v. t.* 3 *s. p.* renounced 25/15.
 repayr, *v. t. inf.* 100/5.
 repe, *v. t. inf.* reap 81/17; repe, *v. i.* 3 *pl. pres.* 55/16.
 replecchid, repleschid, *pp.* replenished 72/13, 145/18.
 replet, *adj.* replete 76/28.
 repreuynth, *v. t.* 3 *s. pres.* reprovet 56/20.
 reprobat, *adj.* reprobate 62/19.
 rered, *pp.* reared 19/17.
 reson, resoñ, *n.* reason 2/32, 7/12.
 rest, *pp.* wrested 76/29.
 rethorician, *n.* rhetorician 19/11.
 rethorik, *n.* rhetoric 8/21.
 retorne, *v. i. inf.* return 72/19.
 Retractaciones, *np.* Retractations (by Augustine) 31/27.
 retribuciones, *np.* rewards 1/25.
 reuel, *n.* revel 13/15.
 reuers, *n.* reverse 7/8, 52/6.
 reule, *n.* rule 1/1; reule, *n.* rule, level board 10/18.
 richesse, rychesse, *n.* riches 30/1, 68/11.
 ripening, *adj.* 2/16.
 risyn, *see* roos.
 ritefulmen, *np.* rightful men 136/25.
 rith, *adj.* level, flat 10/11; rith, *adj.* right 2/35, 29/1.
 rith, *adv.* right, just 20/1.
 rithwysnesse, *n.* righteousness 72/21.
 rof, *n.* roof 115/26.
 rood, *v. i.* 3 *s. p.* rode 8/24.
 roop, *n.* rope 118/33.
 roos, *v. i.* 3 *s. p.* rose 21/31; risyn, *pp.* risen 127/9.

rote, *n.* root 62/23.
 roted, *pp.* grounded, learned 45/31.
 roted, *pp.* rooted 68/9.
 rotes, *np.* roots 87/24.
 rowt, *v. i.* 3 *s. p.* raught 40/31; rawt,
pp. 7/9.
 rubrich, *n.* rubric; dedication of a
 book 5/12.
 rudenesse, *n.* 74/28.
 ryp, *adj.* ripe 24/26, 76/9.

S

Sabat-day, *n.* Sabbath-day 77/16.
 saciat, *adj.* satiate 27/5.
 sacramental, *adj.* 25/34.
 sadeled, *pp.* saddled 104/1.
 saf, *adj.* safe 52/22.
 Sarsines, *np.* Saracens 147/13.
 Sattirday, *n.* Saturday 77/15.
 saue, *prep.* save, except 15/11,
 24/10.
 sauely, *adv.* safely 1/11.
 sauoured, *v. i.* 3 *s. p.* savoured, cared
 1/8.
 say, sey, seyn, seyne, *v. t. inf.* say
 1/17, 7/1, 49/16, 65/8, 86/2, 87/25;
 seith, seyth, *v. t.* 3 *s. pres.* saith
 2/12, 35/8, 49/8; sey, *v. t.* 2 *pl.*
pres. 7/7; sei, sey, seye, *v. t.* 3 *pl.*
pres. say 2/28, 3/5, 99/16; seid,
v. t. 1 *s. p.* 5/16; saide, seid, *v. t.*
 3 *s. p.* 1/6, 2/23, 19/21; saide,
v. t. 1 *pl. p.* 5/5; sayde, *v. t.* 2 *pl. p.*
 61/14; saide, *v. t.* 3 *pl. p.* 9/27.
 sayle, *v. i. inf.* sail 32/1.
 scalis, *np.* scales, 134/26.
 I-schake, *pp.* roused, moved 84/7.
 schal, *v. aux.* 2 *s. pres.* shalt 11/11;
 schul, 2 *pl. pres.* shall 3/3; schal,
 schul, 3 *pl. pres.* 5/19, 6/29; schul,
 1 *pl. pres.* 16/4; schulde, 3 *s. p.*
 should 19/24.
 schalful, *adj.* 22/20. See note p. 152.
 schape, *pp.* shapen 28/20.
 scharp, *adv.* sharp 2/25.
 schaue, *pp.* shaven 48/27.
 sche, *pron.* she 1/20, 10/27.
 schepis, *n. gen.* sheep's 85/22.
 schew, *v. t. inf.* show 11/4; schewid,
pp. 3/23.
 schidis, *np.* strips of wood 80/28.
 schipmen, *np.* sailors 16/2.
 schippard, *n.* shepherd 79/11.
 schippe, *v. i. inf.* ship 29/21.
 schippis, *np.* 34/8.
 schon, *np.* shoes 45/18.

shortly, *adv.* 74/13.
 schrine, scryne, *n.* shrine 115/19, 34.
 schryue, *v. i. inf.* shrive 41/10;
 schryuyth, *v. t.* 3 *s. pres.* shriveth
 9/5, 54/16; schryue, *pp.* shriven
 133/10.
 schyne, *v. i. inf.* shine 74/16; schyn-
 yth, *v. i.* 3 *s. pres.* shineth 2/12;
 schone, schyned, *v. i.* 3 *s. p.* shon
 83/19.
 sciens, *n.* science, learning 1/10,
 19/12; sciens, *np.* 3/26.
 scisme, *n.* schism 75/28.
 scorne, *n.* 19/18.
 scrowes, *np.* scrolls 30/12.
 se, see, *n.* sea 15/28, 29/20, 30/28.
 se, *n.* see 58/2.
 se, *v. t. inf.* see 11/11, 15/29; se,
v. 1 s. pres. 19/17; se, *v. t.* 3 *pl.*
pres. 18/3; say, sey, *v. t.* 3 *s. p.*
 6/33, 12/12, 19/27, 29/30; sey,
v. t. 2 *pl. p.* 96/27; sey, *v. t.* 3 *pl. p.*
 20/34; seand, *pres. p.* seeing 76/27;
 sen, sene, seyn, *pp.* seen 6/19,
 65/27, 137/35, 138/1.
 sealis, *np.* seals 139/5.
 secretaries, *np.* 97/7.
 secrete, *n.* secret, a prayer 112/5.
 seculer, *adj.* secular 20/7.
 sedes, *np.* seeds 81/17.
 seid, seyn, *pp.* 7/8, 28/20; seying,
pres. p. saying 16/26.
 seke, *n.* sick 66/29.
 sekenesse, *n.* sickness 8/11; sek-
 nesse, *np.* 75/5.
 sekyng, *pres. p.* seeking 10/1.
 seld, seldom, *adv.* 34/21, 47/12.
 selle, *v. t. inf.* sell 81/10; seld, *v. i.*
 3 *s. p.* sold 76/33, 77/6.
 selue, *n.* self 64/6.
 semeth, *v. i.* 3 *s. pres.* seems 4/23;
 sempt, *v. i.* 3 *s. p.* seemed 65/19.
 semly, *adv.* seemly 51/1.
 sengil, *adj.* single, unmarried 26/6.
 ser, *n.* sir 112/20; seres, *np.* 16/4.
 sercle, *n.* circle 77/30.
 sere, *adj.* sere 118/26.
 sered, *pp.* sere 118/16.
 seruage, *n.* servitude 63/19.
 seruautis, *np.* servants 6/21.
 seruyse, *n.* service 6/14.
 seruyse, *n.* dinner 51/10.
 seruyseable, *adj.* serviceable 30/32.
 sesed, *v. t.* 3 *s. p.* ceased 96/9.
 se-side, *n.* sea-side 13/23.
 sete, *n.* seat 77/32.
 sette, *v. t.* 3 *s. p.* set 17/1; sette, *pp.*
 set 1/1, 19/27.

seuene, *adj.* seven 7/22.
 sewe, sewid, *v. t.* 3 *s. p.* pursued, followed, 26/9, 69/33.
 sewireŕ, *adj. comp.* surer 90/7.
 sexte, *adj.* sixth 35/3.
 sextenesse, *n.* female sexton 121/1.
 seying, *n.* seeing 67/14.
 seyn, *n.* saint 17/1.
 sikir, *adj.* certain 26/25.
 sikirly, *adv.* certainly 13/23.
 sikirnesse, sikyrnesse, *n.* certainty, safety 11/20, 35/11, 89/22.
 silens, *n.* silence 20/20.
 siluyr, *n.* silver 17/29, 100/2.
 similitude, *n.* 82/2.
 simpil, *adj.* simple 1/11.
 sistir, *n.* sister 5/9.
 sith, sithe, *adv.* since 15/17, 56/4.
 sith, *n.* sight 21/28, 38/27, 73/21.
 sithe, *n.* time 40/21.
 Sithia, *n.* Scythia, 58/20.
 sitte, *v. i. inf.* sit 21/27; satte, *v. i.* 3 *s. p.* sat 20/19; sat, soten, *v. i.* 3 *pl. p.* 21/26, 70/20.
 skape, *v. t. inf.* escape 8/1; skaped, *v. t.* 3 *pl. p.* 134/31.
 skil, *n.* reason, cause 57/27.
 skole, *n.* school 4/13, 23/3.
 skole mater, *n.* divinity, doctrine 56/4.
 skoleress, skoleris, *np.* scholars 13/17, 23/10.
 skoleward, *n.* schoolward 118/14.
 slaundir, *n.* slaunder 16/35.
 slauth, *n.* sloth 21/28.
 slep, *n.* sleep 71/12.
 slitte, *pp.* slit 34/12.
 sluttynesse, *n.* sluttishness 46/23.
 sly, *adj.* 58/7.
 smale, *adj.* small 8/6.
 smet, *pp.* smitten 95/32.
 snybbe, *v. t. inf.* snub, rebuke 6/26.
 snybbyng, *n.* rebuking 73/11.
 sobbyng, *n.* 24/27.
 sobir, *adj.* sober 21/14.
 socouŕ, *n.* succour 92/17.
 sodeynly, *adv.* suddenly 7/9, 19/21.
 soke, *n.* suck 89/36.
 sokkys, *np.* socks 99/25.
 solace, *n.* 27/10, 73/1.
 solacious, *adj.* 70/3.
 solemply, *adv.* solemnly 23/12.
 solempne, *adj.* solemn 1/22.
 solempnyzed, *pp.* solemnized 80/4.
 solitarie, *adj.* solitary 20/34.
 solitarily, *adv.* 23/17.
 somyr, *n.* summer 70/25.

sond, *n.* sending 118/10; sondes, *np.* messages 139/24.
 sone, *adv.* soon 5/25.
 soneŕ, *adv. comp.* sooner 108/33.
 sones, *np.* sons 3/6.
 songe, songen, sunge, *pp.* 27/1, 27/13, 28/5.
 sonner, *adv. comp.* sooner 49/28.
 soo, *adv.* so 7/6, 19/21.
 soor, *n.* sore 100/13.
 sophistication, *n.* 10/31.
 sor, *adv.* sorely 21/25.
 sory, *adj.* sorry, worthless 8/26.
 soten, *see* sitte.
 soth, *n.* sooth, truth 95/6.
 sotil, sotilŕ, *adj.* subtle, delicate 9/25, 26/16, 35/12, 47/28.
 sotilly, *adv.* subtly 26/19.
 souered, *see* suffir.
 souereynis, *np.* sovereigns 76/18.
 soundeth, *v. i.* 3 *s. pres.* 23/25.
 soute, *v. t.* 1 *s. p.* sought 36/23;
 soute, sowt, *v. t.* 3 *s. p.* 15/27, 37/2, 81/2; sout, *v. t.* 3 *pl. p.* 20/35; sout, *pp.* sought 4/24.
 sowe, *v. t. inf.* sew 112/35; sowe, *v. t.* 2 *s. imper.* sew 113/10.
 sowe, *v. t. inf.* sow 81/16; sowe, *v. i.* 3 *pl. pres.* 55/16; sowyn, *pp.* sown 81/22.
 spatil, *n.* spittle 131/5.
 specialte, *n.* speciality, importance 32/25.
 speke, *v. i. inf.* speak 12/19, 20/15, 25/6; spekith, *v. i.* 3 *s. pres.* 28/24;
 spak, *v. i.* 3 *s. p.* 1/5, 12/14, 76/28.
 sperd, *v. t.* 3 *s. p.* closed 83/5; sperd, *pp.* closed 67/10.
 spirith, *n.* spirit 16/13.
 sprad, *v. t.* 3 *s. p.* spread 134/16.
 spryngin, *v. i.* 3 *pl. pres.* spring 56/30; sprange, *v. i.* 3 *pl. p.* 62/24.
 spyne, *v. i.* 3 *pl. pres.* spin 55/18.
 stabil, *adj.* stable 10/30.
 stale, *see* stele.
 stant, *v. i.* 3 *s. pres.* stands 3/18, 33/20, 37/15; stant, *v. i.* 3 *pl. pres.* stand 3/13; stant, stood, *v. i.* 3 *s. p.* stood 10/11, 114/9.
 statua, *n.* statue. Used as a Latin word by Capgrave. Latin *statua* = image, statue 19/12.
 stedfast, *adj.* steadfast 20/12.
 stele, *v. t. inf.* steal 18/1; steliste, *v. t.* 2 *s. pres.* steal 30/27; stale, *v. t.* 3 *pl. p.* stole 14/1.
 steppis, *np.* steps 19/24.

step-modir, *n.* step-mother 55/29.
 ster, *v. t. inf.* stir, incite 54/21;
 stored, *pp.* 6/16, 35/28.
 sterres, *np.* stars 2/10, 77/23.
 stert, stirt, *v. i. 3 s. p.* started 21/23,
 25, 47/30.
 stewis, *np.* stews, brothels 8/26.
 stile, *n.* style 25/23.
 stille, *adv.* 21/2.
 stilled, *v. i. 3 pl. p.* distilled 132/31.
 stodie, *n.* study 11/11.
 stodied, *v. i. 3 s. p.* studied 80/28;
 stodiand, stodying, pres. p. study-
 ing 17/23, 111/13.
 stombeled, *v. i. 3 s. p.* stumbled
 123/13.
 stood, *see* *stant*.
 stoon, *n.* stone 118/24.
 straungeris, *np.* strangers 36/34.
 strawe, stre, *n.* straw 71/20, 111/22.
 streit, streith, *adv.* straitly 34/4,
 95/24.
 stretres, *np.* streets 101/6.
 streyned, *v. i. 3 pl. p.* strained
 120/30.
 streyt, *adj.* straight 67/18, 108/24.
 strokis, strokys, *np.* strokes, blows
 53/2.
 stuf, *n.* material 60/28.
 stuffd, *pp.* stocked, filled 69/35.
 stynkyng, *adj.* stinking 64/2.
 suasiones, *np.* suasions 95/12.
 subieccion, *n.* subjection 6/13.
 substauns, *n.* substance 4/17.
 subuoula (Latin), undergarment
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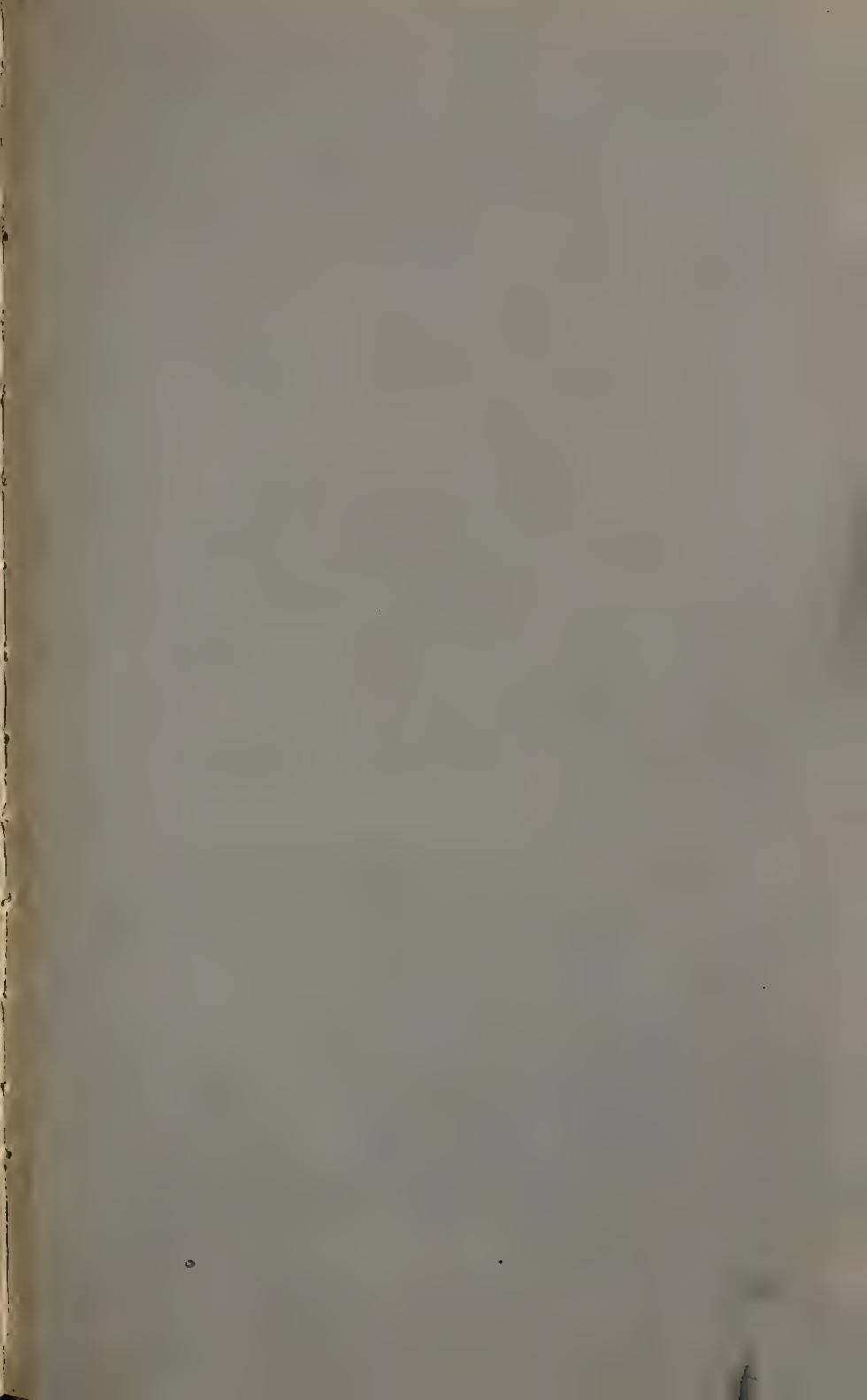
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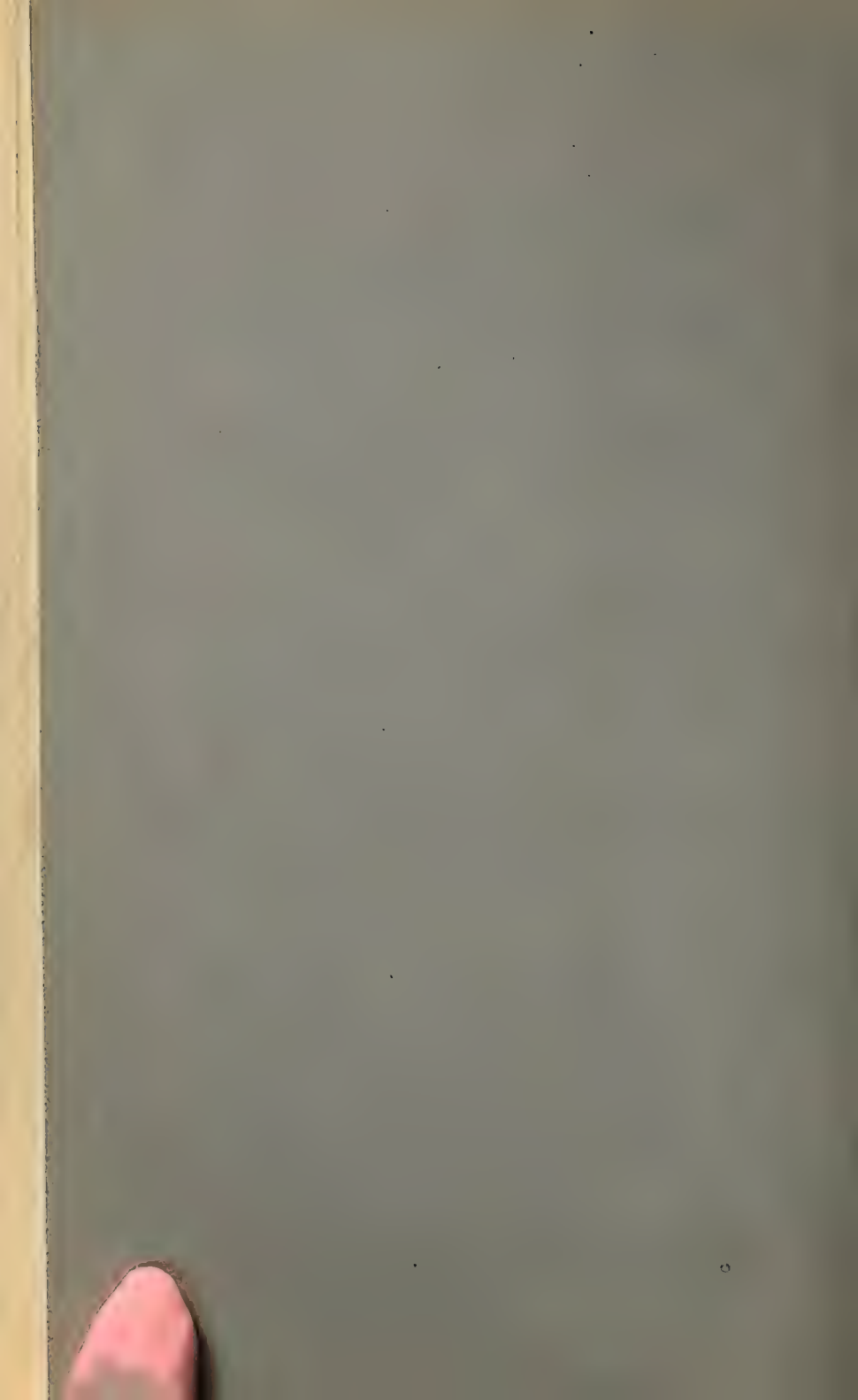
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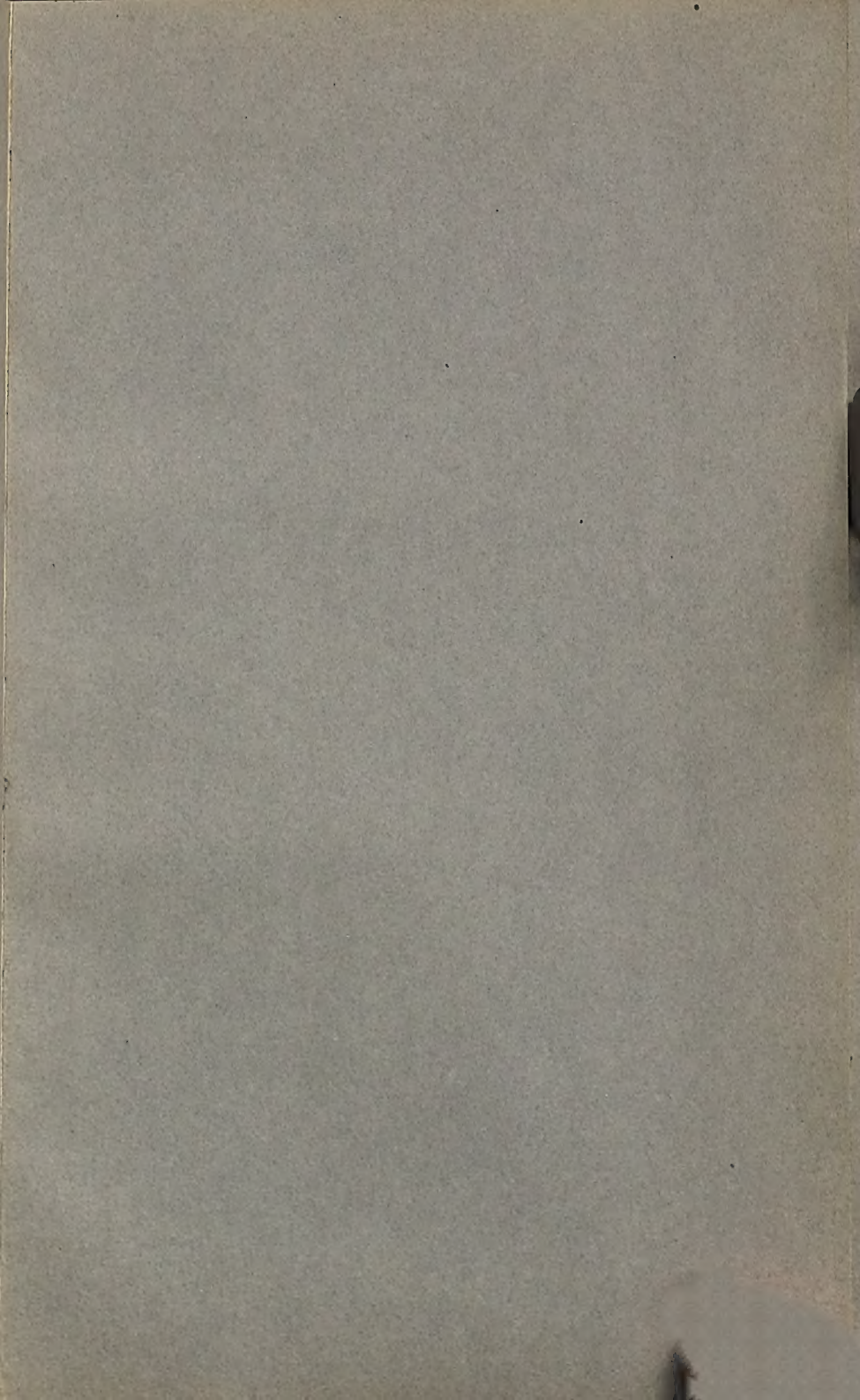
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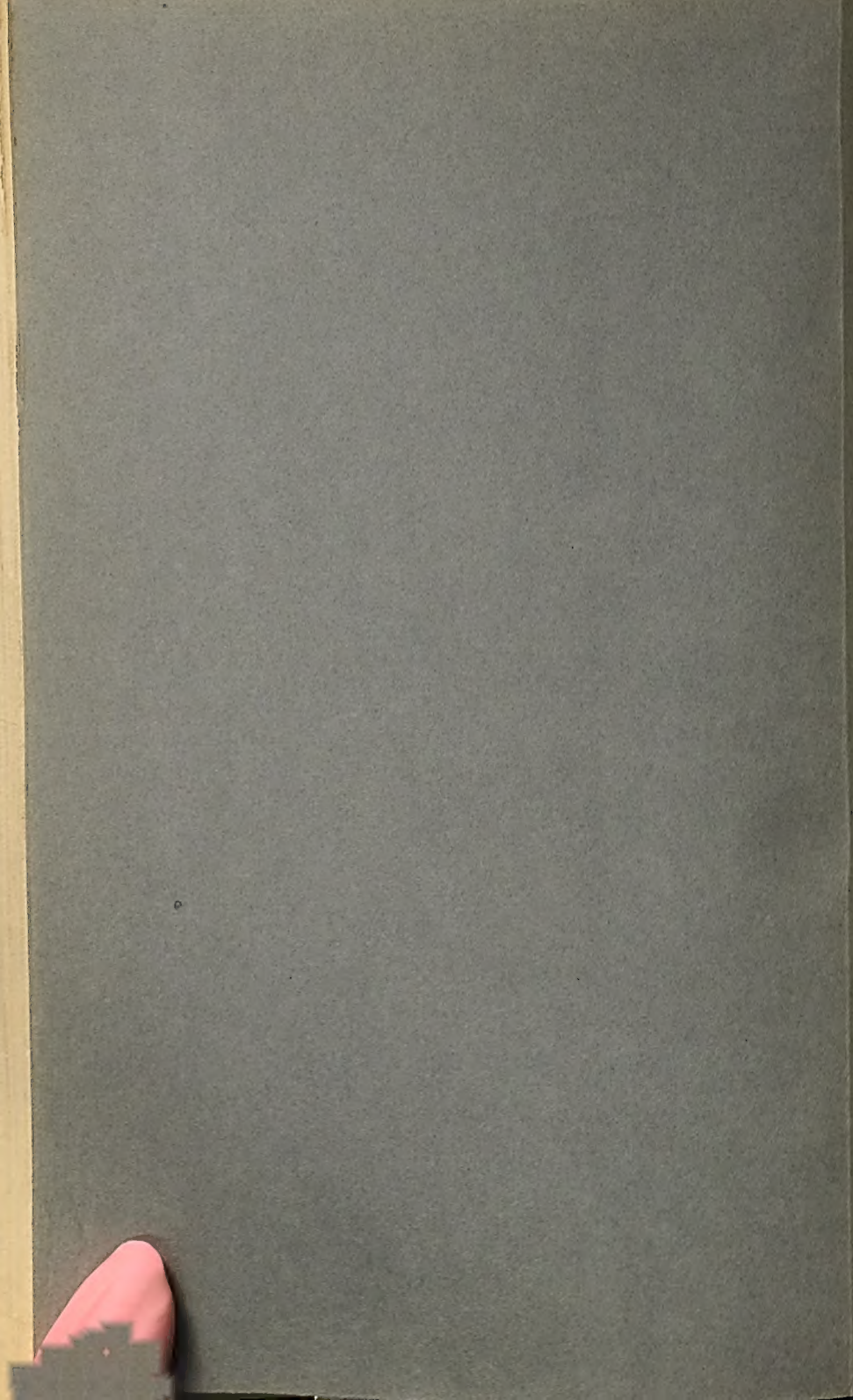
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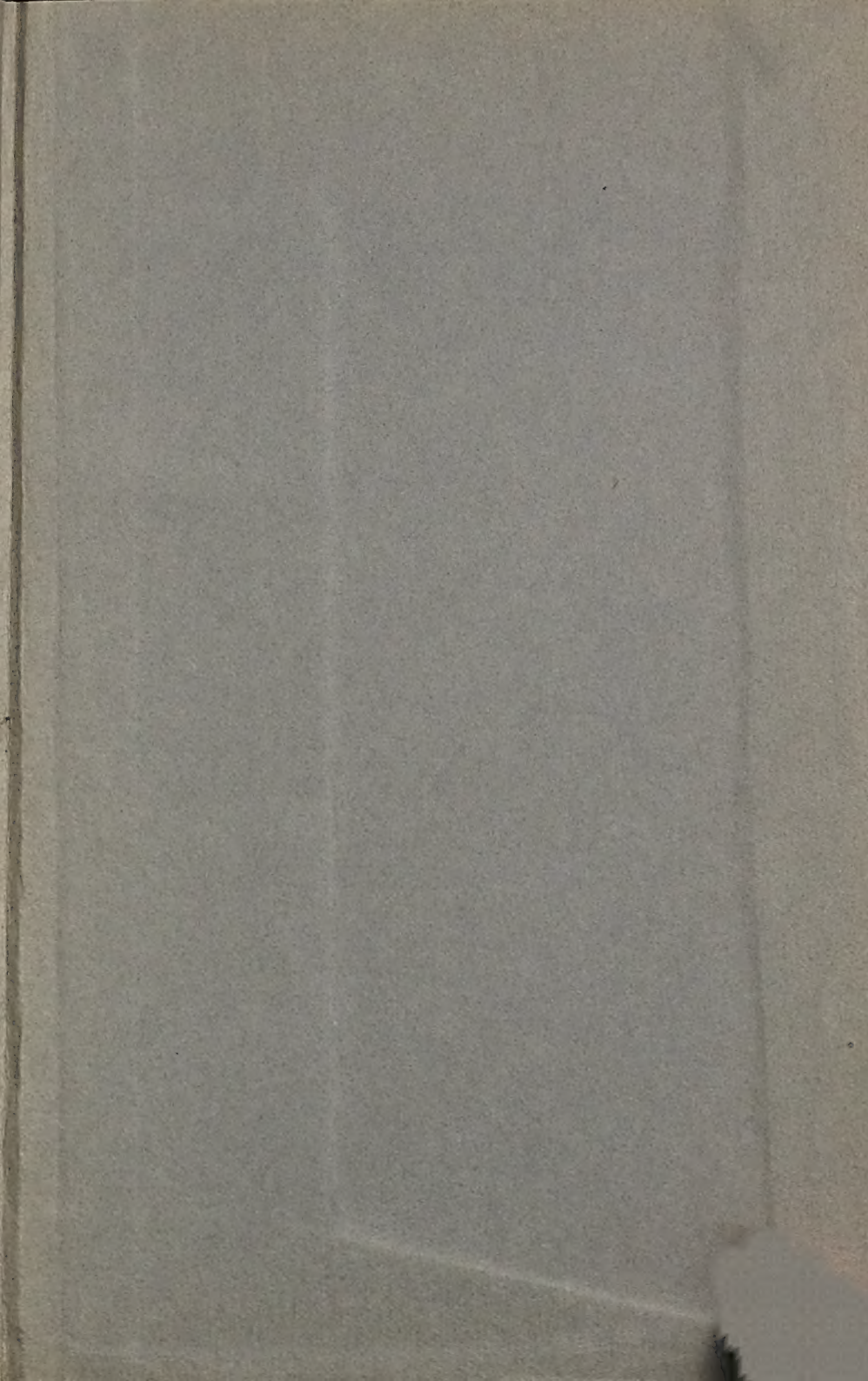
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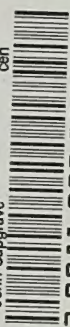




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